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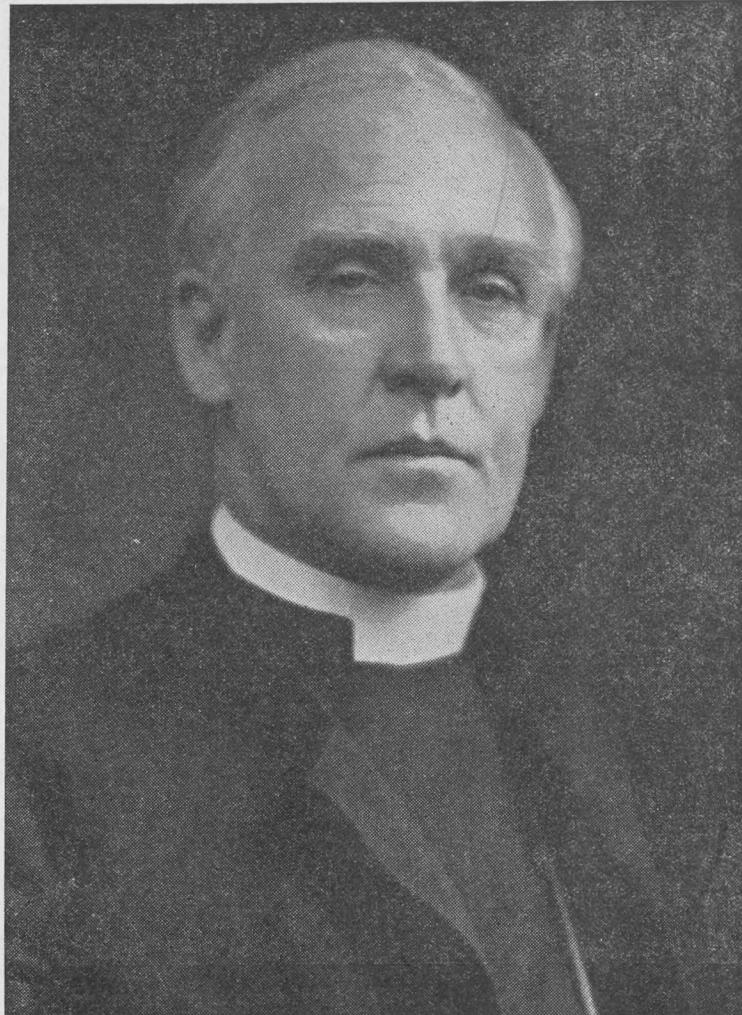
THE EDMONTON CHURCHMAN

Diocese of Edmonton

Volume I, No. 3

EDMONTON, ALBERTA

March, 1945



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The Bishop's Page



My dear people:

Before another number of the *Edmonton Churchman* appears we shall have passed Good Friday and Easter Day. I pray that you may find happiness and blessing in your observance of both. I desire in this message to bring to your mind some thoughts on Good Friday.

One of the things which people find it hard to understand is the fact that God accepts failure. That He does so is evident not only on Good Friday, when our Blessed Lord accepted death at the hands of His enemies, but every day. Day by day He makes His appeal and when that appeal fails He accepts failure. He works no miracle to turn us from evil or to change a dull, cold, formal religion into a living religion. It was reflection upon this that made the unbeliever ask "Where is now thy God?" They could not understand a God who would permit evil to go unchecked or indifference to go unpunished. But it was even harder for them to understand how God could allow goodness to go unrewarded and innocent men to suffer. Truly His ways are not our ways nor His thoughts our thoughts. Our Lord accepted death at the hands of His enemies and died blessing them. This still remains a puzzle to many people.

Of course the most striking failure of God is not in His dealing with down-right wicked people. He had greater success with publicans and sinners than with the pharisees who were very religious. He failed conspicuously with the pharisees who had the advantage of a long and great religious tradition. They had the prophets, the psalms, the temple and an elaborate system of public worship. They were proud of this great heritage of theirs just as we are of ours. (Elsewhere in this issue there is an editorial which glorifies our own tradition.) Their hearts would swell with pride when they remembered that they were Abraham's seed, but their hearts would shrivel up when a wounded man by the road-side needed help. It was a heretic samaritan who gave the help which that occasion called for. Right up to the end Jesus failed with the pharisees. He could reach the sinner but could not penetrate beneath the crust of a dull, dead, formal and heartless religion.

Some people still wonder at the ways of God with men. He seems so tolerant of evil and does not in any very systematic or obvious way reward the good. Would it not be better if the penalties for wrong-doing were more punctually administered? A short course of misery sharply administered would surely convince the sinner of God's attitude towards his sin and drive him home. But because he does

not administer a short course of misery does not mean that God does nothing. It may be harder to discern the hand of God in the slow processes of moral decay by which the soul shrivels up, becoming incapable of kindness, generosity and love, apart from Him, but it is nevertheless a terrible hell for the sons of men. All history and all experience confirms this judgment of God upon human sin.

No doubt if it were made clear to us that whenever we neglected our duty to God we should suffer from colic on Sunday and some other complaint all the rest of the week we should all be scrupulously in church next Sunday. But would we be worshipping? The answer, of course, is no. He will have only willing obedience, sons not slaves. Where love fails coercion will not succeed.

This is the Good Friday message. He accepts ingratitude and failure but is never discouraged by it. He goes on revealing the Father, pleading by word and deed, giving Himself unreservedly for us, living for us and, in the end, dying for us. He hoped great things from this strange divine way of dealing with men. He succeeded with the dying thief but failed conspicuously with the formal religion of His day.

There is a warning and a challenge here which we do well to ponder. Are we proud of our heritage as Anglicans? Then let us put it to the test. Is there in our fellowship that warmth which gathers in the lonely folk? What about the enthusiasm of our work, the devotion in our prayers, the missionary zeal and all those other large hearted enterprizes which are the marks of the Lord Jesus? He will work no miracle. But He still believes that His method will work. "I if I be lifted up will draw all men unto me."

God bless you and draw you to Himself.
Yours in Christ,

Walter Edmonton

THE PERFECTIONIST SECTS

I desire to call the attention of all my people to the articles on Jehovah's Witnesses and the letter from the Reverend A. E. W. Godwin dealing with another sect which is active in Western Canada. The growth and development of these sects is a sharp challenge to the church. I have listed in this issue the specific measures which seem to me to be called for. In the carrying out of these measures the thoughtful co-operation of all our people is essential. Much of the teaching needed will no doubt fall to the clergy but every churchman has his responsibility. A well informed churchmanship is the best answer to this problem. Next month I hope to be able to publish a list of books for study. We have a solemn duty to drive away all erroneous and strange doctrines which are contrary to God's Word.

The Edmonton Churchman

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THE RIGHT REVEREND W. F. BARFOOT
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To ensure publication in the next issue, all Parish notes should be received by the 3rd of the month.

Advertising rates on request.

Vol. 1



No. 3

Editorial

ANNUAL MEETING OF THE WOMAN'S AUXILIARY

The Thirty-first Annual Meeting of the Edmonton Diocesan Board of the Woman's Auxiliary to the Missionary Board of the Church of England in Canada is to be held in Edmonton on the 20th, 21st and 22nd of March. These annual meetings have always meant much to the life of our Church, for not only do the reports of the many activities of the women of our Church stimulate and inspire us, but the meetings themselves provide that link between members of all Churches throughout the whole Diocese, and we are more conscious of belonging to one big Church family. Our best wishes go to the Diocesan President and her officers in their preparations for the Annual.

CHRISTIAN STEWARDSHIP

The last few years have revealed a capacity for giving on the part of people everywhere which has been most gratifying. Many charitable organizations have launched appeals for sums running into the millions of dollars, and have seen their appeals

meet with success. A great deal of the money given has come from business houses, but large sums have also been subscribed through smaller donations from countless thousands of people who have wanted a share in a worthy cause. We are sure they have received blessing through their gift, "full measure, and running over".

In our Church life we are constantly faced with the need for appealing for funds to meet the requirements of our Church's work. For it is an ever-expanding work, and upon its success depends in a large measure the health and happiness of mankind. Day by day and year by year the Church of Christ is carrying on steadily and faithfully its ennobling and redemptive work in the name of God, and each one of us has a share in the privilege and responsibility of helping this work along. Many give cheerfully as God has prospered them. Others who fail to see the hand of God guiding them are not so ready to give Him back of His own, and have not yet learned that life is a stewardship of the riches of God.

Weekly giving through the Duplex Envelopes is now the accepted method almost everywhere, and we reprint the following article, entitled "Financial Facts" which appeared in pamphlet form at one time in the Diocese of Quebec.

"One of the greatest hindrances to carrying on the spiritual work of a church successfully—if not the greatest—is the fact that so many of those who enjoy the privileges of membership do nothing to support the church financially. The burden of the support of the church rests upon a few regular devoted attendants, which burden often becomes too heavy for these few to bear and the work suffers. Usually those who attend but occasionally give but occasionally and where the church has to depend on the offerings received from Sunday to Sunday for its sole support, the state of the weather and the eloquence of the preacher will largely affect the offerings. It is a sad fact that but few realize the responsibility of giving and few give as the Lord has prospered them. The Scriptures teach that systematic and proportionate giving is the only proper giving. But how to secure systematic and proportionate giving is a live question and one which has induced many special methods of giving. We all recognize its necessity. Some good organized system of receiving the money from individuals is needed so that each member can take an individual part in supporting the church.

The envelope system of receiving moneys has proved to be the very best system devised. Where it is used, absence from church or stormy weather does not impair the receipts. It is truly scriptural. Each person is left to his own judgment to determine the amount of his gift, the only thing required being that this gift should be a regular one. It is a system whereby each member of the congregation gives that which he considers right towards the support of his church but instead of placing his offering in the plate when he goes to church, he informs the authorities of the amount he intends to contribute weekly.

and they will supply him with a small envelope regularly numbered and dated for each Sunday in the year. He then places the amount in the envelope which he returns through the offertory each Sunday, or if absent from church on a Sunday he places the envelope for the absent Sunday on the plate the next time he is present in church together with one for that particular Sunday.

This method ensures a certain revenue, and does not leave it to chance, as to what the revenue for the year will be. The wardens can then provide for the expenses which run on from Sunday to Sunday all the year round, even if the congregation through accidental circumstances do not attend. Those who give as a reason for not joining in this system, that they always give regularly just the same, forget that often, through force of circumstances they do not attend church for one Sunday or perhaps for several, and that the stipends of the clergy, organist, and sexton, and the fuel, light, etc., have to be paid, whether they are in church or not; in short, the expenses do not vary, whilst the revenue to meet them with, through the general offertory does, according to the attendance.

Every attendant on the services of the church should apply for envelopes, as the duty of each individual is not affected by the amount he may be able to give nor by his position, whether he be the head of a family or only a junior member of it. The duty is as binding on the young person who can only contribute one to ten cents each Sunday as the person who can give \$1 to \$10 each Sunday. No one is relieved from the duty because the amount he can give is small. The smallest amount may in some cases be a more complete and faithful discharge of the duty than very large sums in other cases. No one can judge for another. Each whether old or young whether occupying an independent position or not, should consider, as in the sight of God, his own circumstances and thus deciding what he ought to contribute, discharge the duty punctually and faithfully as to the Lord and not to man. Instead of the offering of the family being all enclosed in one envelope, every child should be encouraged to have his or her envelope so that all from their early years may be trained up in the duty of giving regularly and systematically as God hath blessed them."

things which may be described as "Anglican ways."

The "ethos" of a religious communion is a very subtle thing. By it we mean that essential spirit, that "feel" which comes from being a member and knowing as from within the life of the group to which one belongs, that expression of the spirit in external ways through worship which makes it possible to speak of being "at home." Although the thing is intangible it is by all odds the most powerful influence in perpetuating the divisions of Christianity today. There are those in every Christian communion who are prepared light-heartedly to enter into schemes of reunion without realizing the nature of the heritage to which they really belong. Such persons ignore the grip and power of traditional ways. The Anglican communion is our home, and its members are our brothers. It is not easy to describe our home and family. Sometimes one sees its faults too plainly: sometimes one magnifies its merits. But there it is an inherited "spirit" a "feeling" an "ethos" and its roots run very deep.

In these columns last month it was emphasized that the Anglican Communion is world-wide in contrast with those communions which are mere sects or whose order is merely national. This universal aspect of the Episcopal church order is profoundly significant in non-Roman Christendom. From time to time we shall call attention here to the significance of this faith. Meanwhile we desire to call attention herein to the Anglican instinct for liturgical order in public worship.

It must be obvious to all who have observed the developments within other non-Roman communions in recent years that they have come to appreciate our heritage to a remarkable degree. The widespread adoption of liturgical services modeled upon The Book of Common Prayer is but one of many signs of this appreciation. The inherited riches of our Prayer Book have thus, under God, been the instrument of lifting up the quality of the public worship of God throughout the whole non-Roman Christian world. We have in this matter of public worship witnessed an approach by the non-Episcopal Churches to an outlook which is more nearly that of the traditional Anglican church than a few years ago any one would have expected. This is a movement of the Spirit of God. It is also a testimony to the fact that the Anglican church order is one of the great masterpieces, an artistic achievement of the people of God.

In the interest of the other communions round about us, who are seeking to restore public worship to that place of dignity and beauty which a true liturgy alone can achieve, we have a duty to articulate, intensify and develop this heritage of ours. It will doubtless take a long time to make the average layman of the non-Episcopal churches feel "at home" in our order but their leaders and scholars have courageously embarked upon a programme of education and reform which already has achieved notable success.

THE WORLD-WIDE ANGLICAN COMMUNION

God is calling the Anglican Communion to enter into and to use the full heritage with which she has been endowed. By the full heritage we mean not only the full Episcopal order of bishops, clergy and laity, but also the traditional liturgy of our church and its inherited "folkways" including our use and understanding of the Communion service, our interpretation of Apostolical succession, our instinct for liturgical order in public worship and many other

DIOCESAN NEWS

BISHOP TO PREACH AT VANCOUVER

The Bishop will be leaving shortly for Vancouver, B.C., where he has been invited to conduct the mid-day services at Christ Church Cathedral during Holy Week. He will also conduct the Three Hours Meditations on Good Friday. Other preachments will include the morning service on Palm Sunday at the Cathedral at New Westminster, and the evening service at the Vancouver Cathedral. The Bishop will be accompanied by Mrs. Barfoot.

ANGLICAN TEACHERS PLAN DRAMATICS FESTIVAL

Plans are made and rehearsals started for the annual dramatic night to be held in All Saints' Parish Hall, on April 6th, at 8 p.m. The theme of the evening is "The Gift of the Gospel." By means of dialogue and tableau the dissemination of the Gospel is traced from the Divine command to teach all nations, until the present day. Short scenes from the lives of the early British saints are followed by the coming of St. Augustine to Kent, and the translating of the Gospel of St. John into English by the Venerable Bede. The great difficulties met by the translators of the whole Bible into English are shown by scenes from the lives of Wycliffe and Tyndale. The task of translating the Bible into Cree and Eskimo is depicted through the work of the Rev. J. West and Bishop Bompas.

As usual the programme is based on the work being done in the Sunday Schools, and is a means of review; thus we hope that teachers will bring their whole classes to see the dramatics. Schools taking part are those of Holy Trinity, St. Mary's, All Saints' Mission, St. Luke's, St. Stephen's, All Saints, St. Faith's, and Christ Church.

It is hoped that many teachers are thinking about the prizes offered for the work done by the children during the year. The keeping of a record is a good means of fixing the lesson in the mind, and is useful for revision. This is something that the country children can compete for on equal terms with the city. For the first time a country parish is entering the attendance banner competition. It is interesting to learn that two Sunday School by Post students are taking a Teacher Training Course by correspondence. They are Jeanette Heffren and Una Lang.

APPOINTED RECTOR

Fort Saskatchewan, Gibbons and Bon Accord



The Reverend W. W. Buxton, L.Th.,

The Bishop has announced the appointment of the Reverend W. W. Buxton to the Parish of Fort Saskatchewan, Gibbons and Bon Accord in response to the unanimous request of the congregations. He will assume his duties there on June 1st.

During the past two years Mr. Buxton has been assistant priest at the Cathedral, where his leadership of the young people, particularly the Scouts, has met with notable success. The Diocesan Scout Camp at Kapasiwin will be under his direction again this summer.

We pray God's blessing upon him in the work of this important parish.

ORDINATION

The Dean of Edmonton has recommended Mr. H. G. Brant to the Bishop for ordination and as assistant at the Cathedral. Mr. Grant will graduate with the degree of Bachelor of Arts of the University of Saskatchewan and Licentiate in Theology of Emmanuel College. He also holds the degree of A.T.C.M.

Mr. Brant is the son of the Reverend W. J. Brant, Incumbent of Meadow Lake in the Diocese of Saskatchewan.

The Bishop has fixed the date of ordination for Trinity Sunday, May 27th.

We welcome Mr. Brant into the fellowship of our diocesan family.

A.Y.P.A. HOLD CHARADE CONTEST

The Edmonton Diocesan Council of the A.Y.P.A. sponsored their annual charade contest on February 19th in All Saints' Hall. Entries consisted of A.Y.P.A. groups from Christ Church, St. Peter's, St. Mary's, and All Saints'.

Christ Church and St. Peter's won the approval of the adjudicators for acting the words, "Extension" and "Antidote".

Miss Maidie Blackburn and Mr. Percy Brown of Christ Church won awards for their ability to act, and Mr. Barry Mills of All Saints' received congratulations for his character acting.

The master of ceremonies, Mr. A. Messum, Vice-President of Edification, was presented with the Past Presidents Pin by Mrs. Doris Morgan, President of the Edmonton Diocesan Council of the A.Y.P.A.

The members present gave a hearty vote of thanks to Mr. and Mrs. Paul Greenwood for the kindness in again acting as adjudicators.

COUNCIL FOR SOCIAL SERVICE ELECTS OFFICERS

At a recent meeting of the Diocesan Council for Social Service the following officers were elected:

Chairman, Mr. F. S. Rowsell; Vice-Chairman, Mrs. H. F. Douglas; Secretary, Rev. L. M. Watts; Treasurer, Mr. R. P. Lefroy.

THE REV. W. T. ELKIN CHAPLAIN TO SEA CADETS

The Rev. W. T. Elkin has returned from Esquimalt where he has been taking a two weeks Chaplains' Course at H.M.C.S. "Naden." Mr. Elkin is now acting as part time chaplain for the Sea Cadets establishment at Wetaskiwin.

CONGRATULATIONS

Our congratulations to the Reverend T. Teape and Mrs. Teape on the birth of a daughter, Margaret Elizabeth.

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WITH OUR CHAPLAINS

We have had recent news from H/Capt. the Reverend S. G. West, who has arrived safely overseas. He writes, "I've seen all my people after sixteen years' absence—a moving experience—but it still leaves me homesick." This experience in the army has further confirmed my belief in the Church and its ministry—but it must be better than it is."

Mr. West met H/Captain the Reverend A. A. Court, one of our chaplains. Together they decided that they are homesick for Edmonton and when their job is done then will return as soon as possible.

A long letter from Squadron Leader N. J. Godkin assures us of complete recovery from his painful accident. In his letter he asks to be remembered to all his friends in the diocese and like the others he looks forward to returning when his job is done.

H/Captain C. W. Wolff writes from No. 12 Canadian General Hospital, Overseas, and finds his work there most interesting. For some reason he has received no Diocesan Magazine for over a year, and he is anxious for news of Diocesan happenings.

When you say your prayers remember our chaplains in their important work.

TEST YOUR BIBLE KNOWLEDGE

How well do you read the Bible. Check yourself by these 10 questions on people and then turn to page 22 for correct answers. Eight is excellent, seven is good, five is only fair.

1. Which of Christ's disciples was formerly a collector of taxes?
2. What king of Israel was noted for his furious driving?
3. What maiden of a heathen land was one of Christ's ancestors?
4. What prophet was sent to a king to tell him that he could live fifteen years more?
5. To whom did Jesus appear first after His resurrection?
6. Who was the first shepherd?
7. Whom did Jesus compare with the lilies of the field?
8. Who was the bearer of a letter concerning his own health, from the king of Syria to the king of Israel?
9. Who was the father of the three most beautiful young women in the land?
10. What woman accompanied the Jewish generals to battle?

Answers on page 22.

—("Youth For Christ")

GUIDING NEWS

The 21st All Saints' Mission Pack are learning to make brooches under the supervision of Miss Mary Nicholson.

Myra Lane was enrolled by Brown Owl Doris Rhys.

Recently Doreen Lutz received her Golden Bar badge.

At the conclusion of the meeting a delightful supper was prepared and served by the Sixers.

* * *

In recognition of Miss Gwen Rhys's gallant and successful efforts in rescuing a boy from contact with an overhead street car wire, The Girl Guide Association awarded her the Gilt Cross for Gallantry. The presentation was made at the Provincial Annual Meeting on March 3, 1945.

Miss Rhys was formerly a Guide, and is now District Captain in Centre Edmonton District.

* * *

THE G.B.R.E. BRANCH AT WINNIPEG

Miss Mary Alderwood in Charge

The appointment of Miss Mary Alderwood as head of the G.B.R.E. Book Room in Winnipeg is of special interest to the people of Edmonton. Miss Alderwood, daughter of the Reverend Dr. Alderwood, Secretary of the Indian and Eskimo Residential School Commission, was born in Edmonton. Dr. Alderwood spent many years here and held ministries in St. Mark's, St. Peter's and St. John's. Later he was secretary for the British and Foreign Bible Society for Northern Alberta.

Sunday School superintendents will save time and carrying charges by ordering supplies through the G.B.R.E. Book Room, Trinity Hall, Winnipeg.

* * *

The 10th Edmonton Company carries on its activities under the leadership of Capt. Mrs. Joan Slater, assisted by the company leader, Miss Joyce Baker. The following recruits were enrolled recently: Agatha Cartwright, Virginia Cartwright, Shirley Schollar, Sue Utendale, Charlotte Wentworth and Dilys Williams.

Recently Second Class Badges were awarded to Leona MacDonald, Euance Colen, Joyce Barlow, Grace Holloway and Betty Lou Spence. Grace and Betty Lou were invested as Patrol Leaders.

CALENDAR

MARCH

18th—5th SUNDAY IN LENT.
19th—St. Joseph.
20th—Cuthbert, Bishop Lindisfarne, 687.
21st—Benedict, Abbott, 543.
25—6th SUNDAY IN LENT.
PALM SUNDAY.
Annunciation of the B.V.M.
Transferred to April 9th.
30th—GOOD FRIDAY.
31st—Easter Eve.

APRIL

1st—EASTER DAY.
3d—Richard, Bishop (Chichester) 1253.
4th—Ambrose, Bishop and Doctor (Milan), 397.
8th—1st SUNDAY AFTER EASTER.
9th—Annunciation of the B.V.M. (Transferred).
15th—2nd SUNDAY AFTER EASTER.

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The Rt. Rev. Arthur Sovereign

The Rt. Rev. Arthur Sovereign, Bishop of Athabasca, will be the special preacher at the Service of Witness on Wednesday evening, March 21st, at Holy Trinity Church. This service will commemorate the 60th Anniversary of the Woman's Auxiliary, and will be broadcast from 8 to 9 p.m. over Station CFRN.

A CONTEST FOR THE CHILDREN

This is a contest for children under 10 years. The Bishop will give a prize for the best answer sent in to the Synod Office by April 8th, 1945.

The task is to make a plan of the Christian Year.

It would be easy to make a plan of the calendar year. One would begin with New Year's Day, mark in the months, mark the dates when each season begins, and then one could add the dates when school begins and ends. This would give you the holiday periods. And one would certainly not forget special holidays and examination dates.

But this is to be a plan of the Christian year. This is what to do:

Broadcasting

SUNDAY, At 11 a.m.,		
March 18th—CHRIST CHURCH	-----	CJCA
March 18th—ST. FAITH'S	-----	CFRN
WEDNESDAY, 8 p.m.,		
March 21st—HOLY TRINITY, Service of Witness	-----	CFRN
SUNDAY, At 11 a.m.,		
April 1st—ALL SAINTS'	-----	CJCA
April 8th—ST. FAITH'S	-----	CFRN
April 15th—HOLY TRINITY	-----	CJCA

On a short sheet of paper draw a circle six inches across. Do not use a compass or string. Draw it freehand. Exactly at the centre of the top as you look at it is to be January 1st. As you look at it you will know that half-way down to the right will be April 1st, at the bottom July 1st and half-way up on the left October 1st. Do not mark these in—just remember them.

Now you will put in the most important day of the Christian Year. What day is that? A clue to the answer is in Matthew 28: 6; Acts 4: 2, and Acts 4: 33. Now you know the first Gospel message, and I am sure you know the name of the greatest Christian Day. Find out when it falls this year and mark it on the circle with a point. Draw a line from the centre of the circle. Write the name at the end of the line outside of the circle.

Now mark in another great day. (Read Luke 2: 7, Matthew 1: 24 and then another Matthew 2: 1 to 11.) These are both favourites with the young people especially. You will have no difficulty with them.

For the clues to other great days read Mark 16: 19, and Luke 24: 51 for one and Acts 2: 1 to 4 and 2: 33 for the other. Draw lines from the centre to all the days marked on the circle and write in the names as you did for the first one.

This is getting to be a long exercise. You had better not do any more today, but be sure to finish it within a week.

Here are the next steps:

Mark in Good Friday, for the day when Jesus was crucified and Ash Wednesday which marks the beginning of Lent and Advent Sunday which is the beginning of Advent, all in their proper places and with lines and names. Ask your father and mother to help you about Advent, Epiphany and Lent. Ask your Sunday School teacher or your minister if no one

at home can help you enough. Do all the marking and writing yourself.

Now you have your circle with many lines marking great days, and, outside the circle, the names. In places the lines will be very close so write neatly and clearly. If you have done it well, you have before you the names of days which Christian people keep year after year because they teach us of the life of Jesus. Your drawing is one of the Christian Year.

Your work would look better in colors, if you enjoy doing that. There are proper colors to put in. The space between Advent Sunday and Christmas and the space between Ash Wednesday and Easter may be colored purple or violet because these seasons bring some sad thoughts. From Christmas to Epiphany and from Easter Day to Ascension Day you should use white because they are glad times. Put in a strip of red at Whitsuntide, because Acts 2: 3 says, "Tongues, like as of fire" appeared to the believers when the Holy Spirit came. Trinity Sunday may be marked in (one week after Whitsunday) and the long space until Advent may be colored red or green (the color used in your own church for that season). The space after Epiphany will have the same color.

You can check your work a little by using the Table of Lessons, page 28 near the front of the Prayer Book, which has lessons for all the great days and the Sundays, or the Book of Collects, Epistles and Gospels—beginning page 69 in the Prayer Book.

Write your name, address, age, the name of your Sunday School and of your Sunday School teacher all on the bottom of the page. Address to:

**The Christian Year,
Synod Office,
11717 93rd St., Edmonton.**



Woman's Auxiliary



DATES TO REMEMBER

March 20th—Supper Meeting at Christ Church.
Special speaker: Lt. Col. R. L. Dougherty.

March 21st—Service of Witness.
Diamond Jubilee of the W.A. in Canada.
Special Preacher: Right Reverend A. Sovereign, Bishop of Athabasca.
This Service will be broadcast by CFRN. It is hoped that every member in Alberta will listen in. City members are asked to give their husbands and friends a very cordial invitation to the Service.

March 22nd—Addresses by Miss Frances Howard, B.S.A., recently returned from Honan.

The Save the Children Fund was founded in England on May 22nd, 1919. The work was inspired by the knowledge that infants in Central Europe were dying from lack of nourishment and care.

The Save the Children International Union; An affiliation of Child Welfare organizations in 26 countries, including England, France, United States, Switzerland, Sweden, with headquarters in Geneva. Its world-wide objective has been to preserve child life whenever or however menaced, regardless of nationality, politics, creed or colour.

Canadian contributions are used: In England to maintain 26 residential nurseries, 12 day nurseries, 9 junior clubs for older children; in Switzerland and Egypt, to help care for thousands of refugee children from all parts of Europe; in Russia, to assist the Red Cross in setting up orphanages in liberated areas and to bring food and clothing for liberated Russian children; in India, to help support an infant Welfare Centre in Calcutta.

Kits for Europe's Children: Any woman in Canada who helps a stricken European mother, aids in building a "Bridge of Friendship" that will unite the old and the New Worlds in a tie of co-operation for World Peace.

Thousands and thousands of war babies have died from exposure. Other millions are shivering and may not survive unless we send clothing to them. European mothers have no material left and in many countries, not even needles.

What have you to give? Clothes that you can remodel for children up to five years of age; new material for garments; money; layettes.

Instructions: Mark on outside of each kit approximate age and sex of child for whom kit is intended; whether for Northern or Southern countries; Name and Address of Donor.

Address: Save the Children Fund,
18 Toronto Street,
Toronto, 1, Ontario.

Can We Help to Build the Friendship Bridge

LITTLE HELPERS' DEPARTMENT

When the Church accepts the child as "A Member of Christ" she assumes a definite responsibility for his early training. The home is the place where a child learns his first lessons, and the family in the home is God's plan for the gradual nurture of the relationship between God and man.

The Church, therefore, in an effort to develop the spiritual life of the home, undertakes, through the Little Helpers' Department, to aid parents and godparents to claim for the child all the gifts and privileges which are his by right of baptism.

The Little Helpers' work began in the State of New York in 1891. About ten years after its organization in the United States, the Babies' Branch, as it was then known, was begun in Canada. The work grew steadily, and by 1913 every diocese had a Babies' Branch.

In time it was found that the work rather duplicated that of the Font Roll which had been in existence before the Babies' Branch was formed. After much consultation between a committee representing the W.A. and the G.B.R.E., it was decided to link the two together under the title "The Little Helpers of the Font Roll of the Sunday School and of the Babies' Branch of the Woman's Auxiliary," called for short "The Little Helpers." This amalgamation took place in 1919.

The Dominion Secretary of the Little Helpers reports 988 Branches in 1943, with a membership of 33,622 in the Little Helpers' Department. The total amount of money raised \$9,293.17. Of this amount \$4,493.90 was given to the Junior Pledge Fund; \$202.65 to Diocesan



Mrs. S. F. Tackaberry

Mrs. S. F. Tackaberry, Diocesan President of the Woman's Auxiliary.

Sunday School by Post and \$530.14 to other Diocesan needs while the Dorcas cash spent was \$231.17.

In Edmonton Diocese there are 30 active branches with a membership of 500. Many of these branches report annual rallies and parties where the Little Helpers presented their mite boxes at a special service. Through the generous offerings of these Little Helpers, a substantial pledge was paid to the Diocesan Treasurer.

This is a most creditable record for our diocese but there are still too many parishes who have no branch of the Little Helpers. This branch has unlimited possibilities in interesting not only the little people, but the parents too, in the whole work of the church. Let us have many new branches in 1945!

The Diocesan Secretary has a supply of literature dealing with the organization and general work of this department. She will be glad to supply any W.A. or rector with this material. Make use of this department for the advancement of the Church in your parish.

Programme of 31st Annual Meeting of the Diocesan Woman's Auxiliary

Tuesday, 21st—All Saints' Cathedral
Theme of Annual: "And a threefold cord
is not quickly broken." Eccles. IV:12.
9.00: Registration in Parish Hall.
10.00: Annual Corporate Communion.
Celebrant: Rt. Rev. W. F. Barfoot,
D.D., Bishop of Edmonton.
Preacher: The Ven. W. Lever-
sedge, D.D.
Presentation of Diocesan Thank-
offering.
11.00: Roll Call. Greetings. Announce-
ments.
Welcome: Mrs. W. H. Barker, St.
Luke's. Reply: Miss Esther Turn-
bull, Onoway.
12 noon: Luncheon in Empire Room,
Hudson's Bay Co.
1.30: Hymn and Prayers: Mrs. E. Curry
Welcome to all delegates: Mrs. G.
Mowat.
Review of the Year:
Recording and Corresponding
Secretaries.
President's Address.
Review of the Year:
Dorcas, Educational Secretaries.
Sunday School by Post Secretary.
Council for Social Service Sec.
3.30: The Bishop's Hour.
6.00: Supper—Christ Church Hall.
Guest Speaker: Lt-Col. Robert
Lee Dougherty, Div. Chaplain,
Alaskan Division.
7.30: Conferences.

Wednesday, March 22nd
9.30: Hymn and Prayers.
Mrs. W. F. Barfoot.
Minutes, Correspondence and
Question Box.
Review of the Year (continued):
E.C.D., U.T.O., Living Message
Secretary, Prayer Partner Secre-
tary and Treasurer.
Consideration of Dominion and
Diocesan Pledges and Appeals.
Voting of Funds; Diocesan Thank-
offering; Offertories; E.C.D.
Report of Convenor of Nominations,
Mrs. E. Currey.
12 noon: Noontide Prayers: Rev. W. T.
Elkin.
Luncheon in Empire Room, H.B.C.
1.30: Hymn, Prayers: Mrs. W. deV. A.
Hunt.
Correspondence; Question Box.
Report of Credentials' Committee.
Address: Miss Frances Howard,
B.S.A. (on furlough from China)
Report of Candidates' Secretary.
The Service of Youth—
Little Helpers', Juniors' and
C.B.L. Girls' Secretaries.
Deanery W.A. Reports.
Closing of Ballot Box.
Holy Trinity Church:
8.00: Service of Witness.
Diamond Jubilee of the W.A. in Canada
Special Preacher: Right Reverend A.
Sovereign, Bishop of Athabasca
Public Reception downstairs—
City Branches, hostesses.

Thursday, March 22nd
9.30: Celebration of Holy Communion.
Celebrant: The Very Rev. A. M.
Trendell, Dean of Edmonton.
10.00: Minutes, Correspondence.
Announcement of Officers for 1945
Question Box.
Address: Miss Frances Howard,
B.S.A.
Reports of Standing Committee:
Hospital Visiting.
St. Catherine's Residence.
Book of Remembrance
Programme.
Press and Publications.
Special Committee for St.
Andrew's Day.
Report of delegate to Dominion
Annual in London, Ontario, in
Oct., 1944, Mrs. H. J. Wilson.
12.00 noon: Noontide Prayers, Rev. R. S.
Faulks.
Meeting of new Executive to
appoint the Honorary Officers.
Luncheon in Empire Room, H.B.C.
Life Members' Hour
1.00: Hymn, Prayers: Mrs. W. B. C.
Chamberlain.
Question Box.
Report of Life Members' Secretary
New Business.
Election of Delegate to Dominion
Annual Meeting.
Votes of Thanks.
Service of Praise and Thanks-
giving in the Cathedral.

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Jehovah's Witnesses---(Part II)

Last month we published an article on the sect called Jehovah's Witnesses, abbreviated from a longer article in the "Expository Times." We have had requests for further information on this subject.

First a word about the slogan of the cult. "Millions now living will never die." This slogan is borrowed from Revelation 7: 4, "And there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Biblical scholars know the difficulty of interpreting Apocalyptic literature such as Revelation and Daniel, which is also a favourite textual hunting ground of the Witnesses. It should in this connection be pointed out that the number "12" was the Hebrew symbol of completeness and that the repeated "were sealed 12,000" in the passage referred to had an added ring of triumph for the Jew. Like a series of huge regiments God's people march by, receive the sign of His favour, and then pass into the distance. Thus the true interpretation of the passage is quite opposed to the suggestion that only 144,000 are to be saved. The whole passage intends to convey the idea of "completeness." Every member of every tribe is sealed or capable of salvation.

Attempts to discover the full teaching of the Witnesses is not easy and discussion with them is seldom profitable. When they use a word it means just what they choose it to mean. For example, they give to the word "religion" a meaning which is peculiarly their own and attempt to distinguish between religion and Christianity. Orthodox Christians and members of the churches are "religionists." They say "religion's doom is at hand." Yet they appear before conscientious objector's tribunals and claim exemption from military service as "ministers of religion." They claim to be Christians, but in one of their publications we read, "The greatest demonstration of hypocrisy that has ever been on earth parades under the title of Christendom."

The witnesses believe that they are "a royal priesthood, a chosen generation, a peculiar people." In their view the reign of Satan on this earth is drawing to a close and that the end of the world is not far off. The battle of Armageddon approaches when the forces of evil will contend with the forces of good. The forces of good are, of course, Jehovah's Witnesses—the forces of evil are or-

ganized religion. The winners in this conflict, the Witnesses, will dwell in bliss governed by the Old Testament prophets who will be resurrected.

Something is known regarding the business activities of the cult but it may not be out of place to indicate the scope of its activities. From its printing press there flows a steady stream of books and pamphlets. Since 1920, more than 310,000,000 books and pamphlets have been distributed. In addition there are two bi-weekly magazines called "Consolation" and "The Watch Tower." In one year alone 10,000 phonograph records were manufactured. In 1938 they organized a radio hook-up covering England, Canada, New Zealand and the United States. It is a gigantic business enterprise which is estimated at nearly two million dollars annually.

The personal work is carried on by "travelling missionaries," the majority of whom preach in their spare time. Full time evangelists are called "pioneers" and are paid \$10.00 a month plus room and board. These agents are trained in aggressive salesmanship and many of our people must be only too familiar with their methods.

In spite of this aggressive effort and the impressive machinery behind it the Witnesses are not very successful in gaining adherents, but they do unsettle people. One priest says, "I am convinced that they do much harm. They simply turn folk away from the Church and give them nothing in its place except literature, which they cannot possibly understand." The 1931 census gives the number of adherents in Canada as 13,552. It represents a considerable growth from 1921, when their numbers were only 6,678, but it is very small considering their persistent visiting and their heavy expenditures on radio and literature. It confirms the impression that their work is more annoying than dangerous.

Perhaps some attempt should be made to assess the reasons for the growth and development of such sects. One of the main factors in the years between 1921 and 1931 was the depression. Most of the adherents of the sects were found among the religiously disinherited and neglected and poor. These are the people to whom millenial ideas make their strong appeal. Here is the verdict of one experienced priest, "In my experience, particularly when things go wrong, crops fail, or sick-

ness and bereavement strikes, they are most susceptible to the ecstatic, emotional religious appeal, such as is fostered by the 'sects'." They see no hope of alleviation through social change, but look forward to some convulsion in which God will overthrow the present order of things and exalt the "saints" or "witnesses" to be top-dogs. In a general way the sects may also be said to satisfy the emotionally starved of our communities. People find an outlet in the unrestrained emotionalism and fanaticism of the cults.

It is noteworthy that the cults have entered in and are flourishing in areas where the ministry of the Church has for one reason or another been withdrawn. During the depression the work of the major Christian communions was drastically restricted. Some of that work has never been resumed. The cults thus present a challenge to the Church to do her work in the missionary districts of our own country more self-sacrificingly and persistently.

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By-Passing Good Friday---A Sermon

Text: Mark 14: 36—"And He said, Abba, Father, all things are possible unto Thee; take away this cup from me: nevertheless not what I will, but what Thou wilt."

Perhaps the most intense scene of all those connected with the Passion of our Lord is that of Gethsemane—the garden in which Jesus was betrayed and taken prisoner. This garden, which may well have been the property of the father of John Mark, the writer of the second Gospel, was just outside Jerusalem, on the slopes of the Mount of Olives. Gethsemane means "oil press." It was a place to which Jesus and His disciples went for quiet, undisturbed meditation and prayer. Judas knew just where to lead the soldiers who came to take Jesus.

It was in this garden, after the Last Supper, that Jesus and His disciples had gone. He had left eight of the disciples near the gate, that they might stand guard and warn Him of any approaching danger, but they were far too tired to be watching that night, and doubtless were fast asleep as the enemies of Jesus drew near.

Peter, James and John, that inner circle of the disciples, went farther into the garden, and they, too, were overcome with emotion and tiredness. And Jesus went forward a little from them, to pray. Three times He came back and found them fast asleep, for their eyes were heavy. "What," He says, knowing their weariness, "Could ye not watch with Me one hour? Truly the spirit is willing but the flesh is weak. Watch and pray that ye enter not into temptation." But each time they fell back into profound slumber, careless of their peril, and leaving their Master alone in His greatest hour of trouble and anxiety. If ever He needed the support of loving friends it was at this hour, but their strength was not equal to His.

Jesus went forward a little and uttered that prayer which we know so well: "Abba, Father, all things are possible unto Thee; take away this cup from me: nevertheless, not what I will, but what Thou wilt." Three times He went aside to pray to His Father, and each time He used the same words: "Father, if it be possible, save me from this hour."

Seeking to Know God's Will

It can only have one meaning. Jesus is seeking to know what is God's will for Him, but His first instinctive cry is that of self-preservation: "Father, all things are possible with Thee. Save me from this

hour. Save me from the hands of my enemies who seek my life to take it away, and who, even at this moment, must be on their way to this garden. All things are possible unto Thee. Is there not some other way by which the salvation of men can be achieved without the need of the shame and agony and torture of a cross, and the greater agony of seeing evil triumphant, and goodness trampled down?"

No wonder the sweat was mingled with blood, and dropped from His forehead. He was asking if there were not some other way by which the will of God could be accomplished. He was trying to find out how this seeming defeat of God's plans could possibly issue in victory. Was this to be the end of all His striving to be about His Father's business? Was this the way God was to glorify His name, by allowing His beloved Son to be crucified?

But there was no answer, because there was no other way. Jesus rises from His knees at last, content. In those lonely and trying hours He had learned to say, in complete dedication to God's purpose: "Nevertheless, not my will but Thine be done!"

"Into the woods my Master went,
Clean forspent, forspent;
Into the woods my Master came,
Forspent with love and shame.
But the olives trees they were not
blind to Him,
The little grey leaves were kind to
Him,
The thorn-tree had a mind to Him,
When into the woods He came.

Out of the woods my Master went,
And He was well content;
Out of the woods my Master came,
Content with death and shame.
When death and shame would woo

Him last,
From under the trees they drew Him
last,

'Twas on a tree they slew Him last,
When out of the woods He came."

Jesus learned in that hour that there was no escaping Calvary. It had to be faced: the price had to be paid.

By-Passing

One of the terms with which we have become very familiar in this war is the term "by-pass." Attacking armies have frequently refused to make frontal attacks on strong fortress cities, but have bypassed them. To attempt to take them

by storm would have been too costly in men and materiel. They have left them in the rear of their advance, and later have reduced them at only a fraction of the cost.

By-passing is a favourite trick of us all on occasion. We all try to by-pass trouble, especially if we think we can attain our goal without that extra striving. Often we are successful in by-passing our difficulties. We bring the influence of our family and friends to bear, or we trade on the sympathy and help of our neighbours, and so manage to escape the full flood of the tide of trouble.

But there are some things which can only be reduced by a frontal attack, and facing them squarely. They can't be bypassed. To attempt to ignore them or to pass them by would only result in our own ultimate defeat. The enemy would be left behind us, stronger than we were, and able to administer a crushing defeat upon us. All troubles cannot be by-passed. Some have to be met face to face.

And, for Jesus, there was no by-passing Calvary. He might easily have done so, escaped back to Galilee, and lived quietly in Nazareth. Had He done so, it is obvious His name would never have been remembered, nor His fame been recalled, even among His own countrymen.

He has come down to us as the Christ because He did not flinch from the stark tragedy which stood over against Him. He met it of His own free will. He bore it triumphantly, and died with His faith and forgiveness on His lips, and then, on the third day, He rose again. Had Jesus by-passed Calvary there would have been no resurrection, and without the resurrection there would have been no Christian evangel to proclaim the love of God.

If We Could Read It For the First Time

I sometimes think how wonderful it would be if we could read the scriptures next time for the first time. If only the story of Jesus were unfolded for us as we read, and everything was new to us, and one continuous surprise. Part of the trouble of the lost radiance of our faith is that we think we know the answer. We skip over the trials and crucifixion because we know the story ends with the Easter resurrection and the Victory of God.

You see, we know something which the disciples didn't know. They didn't know that Easter Day would follow. Good

Friday. All they saw on that Friday was defeat—hopeless, dreadful, irredeemable defeat. Can you wonder at their utter amazement on Easter Day at the stories of Jesus Risen? First it was too good to true. Then it was too good not to be true. All because they had had to meet each experience fully as it came.

The Coming Easter

We are approaching another Easter, but the joy of that day will be somewhat hollow and uninspiring, and partly meaningless, unless we come to it by way of Good Friday. Unless we catch something of the shame of that day, and our part in a drama which was enacted centuries ago, but is still being enacted every day of our lives; unless we see ourselves as part of the mob which allowed Jesus to be crucified because it didn't care and was too busy having a good time; unless we know something of the bitterness and disappointment of the disciples, and realize our own unworthiness, then, and only then, will the full majesty of the Love of God, and the Cross of Christ, and the Power of His Resurrection have full play in our experience, and bring light and joy to our lives.

TIME BOMBS—By Vic

If we don't stand for something, we'll fall for anything.

The medieval custom was to burn people in the public square. Modern custom is to smear them in the public press.

The real clash these days is not between right and left, but between right and wrong.

People, like boats, toot loudest when they're in a fog.

If some of our children turn out to be bad eggs, it may be that we sat on them too long.

Once you have licked your own temptations you can lick anything.

A winner never quits. The quitter never wins.

The "isms" can only ride into power on the breakdown of our moral standards.

Warm other people's hearts and you are not apt to get hot under the collar yourself.

We will never knit our homes together if we keep pulling the wool over each other's eyes.

An ounce of apology is better than a pound of excuse.

People who lose faith in God lose faith in themselves.

Those who keep trying to get a better job might get one without trying if they did their job better.

When your boy comes back from victory abroad will he find victory at home?

To put self first means putting victory last.

The Church and the Budget

A Few Comments on the Budget Which Appeared in the February issue

II.—DIOCESAN ADMINISTRATION

The Synod Office is the clearing house for the work of the Diocese. Services are conducted in ninety centres. This explains such items as "printing," "stationery," "postage," which appears in section two of the Budget. Such items may suggest boxes of envelopes, reams of note paper and stamps, just as "book" or "letter" may suggest only paper and ink. In reality they are the necessary means of creating and maintaining that interchange of thought and information which is so important in a living church. This is a life-line between each congregation and the centre. The increase in the knowledge of the Church's work and the growth of the desire to share in that work are evidences that the Diocese is really becoming a co-operative family.

The Synod Office is also the instrument for carrying on the business of the Diocese. The custody of trust and other moneys, the matter of financial arrangements with parishes re stipends, apportionments, pension payments need no more than mention. The assembling of data for committees and the preparation of reports come with in its functions.

The Secretary-Treasurer has served in vacant parishes three out of every four week-ends during the past year.

The item concerning the Executive Committee bears witness to the essential democracy of the Church. This committee, and many sub-committees, are made up of representatives of all the deaneries. Thus the whole Diocese has a voice in its decisions and a responsibility in carrying them out.

The Diocese is proud of the new See House—a worthy Episcopal residence. The property has been much improved and the Diocese accepts responsibility to see that it is maintained in good repair for all time.

The last item in Section II represents the provision made for pensions for those whose salaries come from Diocesan source, on the same basis as parishes provide a portion of the pension premium on behalf of their own clergy.

III—DIOCESAN PROJECTS AND OBLIGATIONS

The Church should be mindful of her faithful clergy in times of sickness or bereavement. Time after time she has been thankful that from the small yearly provision in the budget additional distress due to financial embarrassment has been

avoided.

For many years the work of the Sunday School by Post has held the interest of our members in both city and country. The budget item assists in meeting the cost of Sunday School papers for Sunday School by Post members. While many of the excellent projects carried on by the D.B.R.E. are self-supporting, the balance of the five hundred dollars is held for necessary expense not elsewhere provided for.

The budget includes a diminished allotment for the work of the Diocesan Social Service Council. This is used for the work carried on in the rooms on the Mission property. Many of the needs of those in distress are met here. The work of the Council goes beyond this to the study of the moral, social and economic trends of our times and the Christian way forward.

The General Synod is the dominion parliament of the Church and the Provincial Synod of Rupert's Land is the provincial parliament for the prairie provinces. This Diocese is adequately represented in both and our men are members of various committees. We share the costs of these bodies.

The future of the Church of England in Canada will depend very greatly upon the extent to which our own young men from both town and country are willing to offer to train for the ministry of the Church. The Diocese stands ready to assist those who have been accepted by the Bishop as students for the ministry. Here is a challenge to every church family and to every congregation. To have a son in the ministry is high praise for the spiritual unity of a Christian family. A congregation which has not yet given a young man for the priesthood lacks final evidence of purpose and sincerity.

With a view to a better understanding of each other and to closer mutual co-operation in Christian work the non-Roman Christian communions have been working together for years in the Committee on Faith and Order. Dr. William Temple, late Archbishop of Canterbury, has been the acknowledged leader in this movement. Great progress has been made. Under the world Council of Churches now in formation the Canadian Council of Churches was set up last October. We are members and the item in the budget is evidence of our interest in this worldwide movement.

One of the Finest Hours of the Church

By HAROLD L. WEIR

The celebration of St. Patrick's Day on the 17th of this month recalls one of the most glorious periods in human history and one of the finest hours of the Christian Church.

Strangely, this glorious period and this finest hour fell in an age given over to despair and desolation—an age characterized by historians, with good cause, as the "Dark Age". I say "strangely", but actually there was nothing really strange about it because the most splendid human behaviour usually takes place in sombre hours. The brightest light we see is framed in darkness.

And we remember that our Lord Himself came into the world when the world was without hope.

Everyone knows of the power wielded by Rome in the early centuries of the Christian era. And when the Emperor Constantine presided over a Christian Council at Arles in the year 314, giving his official approval to the Faith, the entire weight of the Roman Empire was thrown behind the Church. Christian missionaries were despatched, along with the legions, to the far frontiers of Roman dominion.

The Christian Faith lost some of this support when between the years 361 and 363, the Emperor Julian the Apostate attempted to substitute Mithraism for Christianity throughout the Empire. But it was restored to favor by Theodosius the Great who ruled over both the Eastern and Western Empires.

Theodosius died in 395 and the great Roman Empire, which had been the secular protector of Christianity, fell to pieces. Under Alaric, the Visigoths captured Rome in 410. By the year 425, heathen Vandals were settling in Spain, the Huns were in Pannonia, the Goths in Dalmatia, the Visigoths and Suevi in Portugal and North Spain and the Saxons were pouring into Britain.

The Vandals forced their way into Africa in 429 and took Carthage ten years later. And then, in 455 came the final climax to this violent infiltration of the Roman Empire by heathenry. Rome was sacked by the Vandals in that year. In 476, Oadacer, king of a group of Teutonic tribes, informed Constantinople that there was no Emperor of the West and, with that announcement, the Western Empire, which had been the temporal

bulwark of Christianity, did come to an end.

It is difficult to imagine the darkness that fell over Europe as the power of Rome was seen to have been destroyed. Roman legions were recalled from the outposts of Empire, which they had ruled for 400 years, from Spain, from Africa, from Gaul and from Germania.

Britain was left helpless before the raids of the savage Saxons. And all over Europe the twin lamps of faith and learning winked out in every citadel of the Faith. Of this dreadful age Chester-ton writes:

"Our towns were shaken of tall kings
With scarlet beards like blood;
The world turned empty where they
trod,
They took the kindly Cross of God
And cut it up for wood."

* * *

In this time when the barbarian armies marched and counter-marched across the face of Europe, gathering like vultures around the corpse of Rome, one little island in the Western Sea knew its golden age.

The Roman pavements of England were overgrown with weeds. Nettles and brambles grew wildly on London Wall. Blood-spattered Saxon war bands halted outside London and blew a defiance on their horns. But there was no answer. For Roman London was dead.

In France, in Spain, in Germany, the barbaric horsemen of Vandal and Hun swept to the four corners of the known earth. And there was no sound in Europe but the screams of the dying and the death-rattle of civilization.

And then the army of Irish saints, those magnificent ornaments of the Keltic Church, set out in splendid courage to rekindle the faith of Europe.

In the tremendous phrase of H. V. Morton, "Century after century saw them sailing off into sunrise or sunset to clothe the land with Christ."

* * *

St. Fridolin, "the traveller", crossed the Rhine and set up the Cross at Seckingen; St. Kilian converted Gozbert, duke of Wurzberg; St. Columbanus of Bobbio went through Burgundy with twelve other Irish monks and founded the monasteries of Luxeuil and Fontaines; St.

Gall, one of his monks, pushed on over the Alps into Switzerland and founded the monastery known by his name; St. Molaissi of Leighlin, in Carlow, journeyed to Rome where he studied for fourteen years; St. Fursa, son of a South Munster prince, passed through France and founded a monastery of Lagy, near Paris; St. Buite of Monasterblice travelled to Italy, where he taught for years; Virgilius, Abbot of Aghaboe, explored France and became bishop of Salzburg.

There was St. Cataldus, educated at Lismore, who became bishop of Tarentum. There was John Scotus Erigena, the great Greek scholar, who taught philosophy in Paris at the Court of Charles the Bold. There was St. Fiacre who died at Breuil in France and gave his name to the vehicle—fiacre—which was used to convey pilgrims to his tomb.

* * *

It is hard to overdraw this picture of one of the finest hours of the Church. It is difficult to find words to describe the holy splendor of these missions which overflowed from the great heart of faith and spread out into the darkness of that dreadful night. It is impossible to overestimate the power of that faith which enabled these simple Keltic monks to teach and revive the flagging strength of Christians in the city of Rome itself.

For these monasteries and abbeys founded in Europe by these Irish saints were the only sanctuaries in the whole world of faith and learning and compassion all through the Dark Ages. From those seeds of faith and learning and compassion, planted in holy soil through all those desperate centuries, blossomed at last the Renaissance.

From those monasteries and abbeys founded by the humble monks of Ireland burgeoned the first universities and hospitals of Europe.

I think it is a lovely ancestry for our modern institutions to have. I think it is the brightest recollection in connection with the festival of St. Patrick.

And I believe it is an excellent thing to bear in mind that the higher learning of this age, the Christian learning of this age, springs from the devotion of a little band of men who preserved civilization through those dolorous centuries not for gain, not for glory, not for vanity's sake, but for the love of the Saviour of Men.

Summer Camps at Kapasiwin

By THE REV. W. W. BUXTON

Kapasiwin Camp is situated on Lake Wabamun, the camp site is about one-half mile south of Kapasiwin Siding. It is a spot of natural beauty, lying in the midst of trees on a high ridge of ground overlooking the lake.

In the past year many improvements have been made around the camp. Gradually we have been claiming a beach from reeds and timber so that it is no longer necessary to make the long walk to the main beach. Plans are under way to have our own float and an improved pier, which will greatly add to our swimming pleasures.

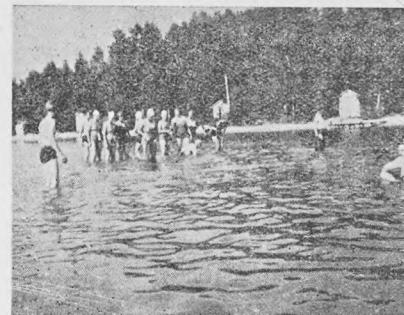
Those of you who attended the camp last year will remember how the outdoor chapel was made so much more comfortable. The chapel now has a roof and the sides while still open have been screened in, thus permitting us to enjoy the scene across the lake, the sunsets and the sounds of nature, and at the same time we are safe from rain and our tiny, fiendish friend, the mosquito.

Camp life at Kapasiwin gives all the advantages of an outdoor life and at the same time retains certain bodily comforts. The dormitories are dry and mosquito-proof. They are equipped with cots and mattresses so that all may rest well after the busy day.

We have one large building which is composed of a large hall, dining verandah and kitchen. The hall has a huge stone fireplace and many a cheery evening has been spent around it when the weatherman has made a campfire impossible.

The dining verandah is a place all learn to love, for it is there the inner man is satisfied. Kapasiwin is famous for its food and we hope to maintain this high reputation.

Last summer I watched a boy enjoy a breakfast which consisted of three large bowls of "Sunny Boy" cereal, three glasses of milk, five pieces of toast, two helpings of bacon and eggs and two dishes of prunes. As I watched these fellows grow in stature and wisdom I felt that we were fortunate to have such a place for our summer outdoor life, but it is unfortunate that more do not, and can not, take advantage of these various camps. Early parish organization will make it possible for some to attend who otherwise could not. Children especially should not be denied this happy camping experience because of lack of funds, if a little planning could raise the necessary money.



In the last issue of this CHURCHMAN there was a picture of a study group among the trees. It showed the primary purpose of summer school—study, and yet we devote perhaps less than half the time to lectures, for the building of a healthy body is also important and the camp is meant to rest and strengthen a person in body and spirit.

A typical day at Summer School might well be like this: getting up—some slowly and sleepily, others quite brightly—it all depends; chapel, breakfast and dishes come next in that order. After a short break in which we do things with our bunks we would go to our various study groups. Various courses are open and you would attend the course which held your interest and which would help you in your parish work later on. Perhaps you would attend a Sunday School teachers' training class, or a Junior W.A., or Cub and Scout instruction. These classes last about one hour. Then we have other groups which are attended by all, these groups take Bible study and mission study. After the mid-day meal perhaps a hike has been organized, followed by a swim and then supper and chapel, then maybe a short ball game before the evening campfire and programme. Some times we might even end the day by a final dip in the lake. Then a hot drink and to bed.

The fellowship that grows at these camps is a fine thing. We manage to meet others of our Church from various parts of the Diocese and we realize our common goals and we work together to reach them.

Plan to attend Kapasiwin this summer, for it is rich in its refreshing spirit, and provides an instructive and pleasant holiday.

Wherever possible please pay for your magazine through your own church officers.

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LETTER TO THE EDITOR

“Dear Mr. Editor: The usefulness of our Diocesan magazine will eventually be estimated by the measure of authentic information and teaching it brings to its readers. Your itinerant missionary knows, from his contacts with the people in the rural areas, that the article in the February issue on Jehovah’s Witnesses, was vital and helpful information. The facts were irrefutable and involved no one in controversy. Give the people more material of this kind.

You have no doubt heard of the E.M.A. (Evangelical Missionary Alliance). It sounds like something from the Greek political arena at the present time. It is, however, a comparatively new religious sect, which is waging a militant campaign among all Christian people in our province. It does not appear to respect or give credit to the Christian Churches that have for so long served the people in Alberta and throughout the world. While I have no quarrel with any authentic interpretation of the truth as it is in Christ Jesus, I do most emphatically have a quarrel with people who go around our towns and villages proclaiming that there is no such thing as an organized church in the New Testament, and that the whole thing is the invention of men. These people quote God’s Word, to support their arguments. It is time, don’t you think, that we began again, ourselves, to quote the Bible, as a proof of their misrepresentations of the Church. Let us have an article, or a series of articles, in the CHURCHMAN on: “The Church in the Bible.” We should find our best theologian and ask him to write articles that ‘crack down’ on these false teachers and propagandists. Why do they say there is no church in the Bible? The reason is that they first have to undermine the existing organization with the object of establishing their own. How much true missionary spirit is there in this kind of procedure? Let us remind them that the Church gave us the New Testament and went through agony, blood and fire to preserve it for us.

Does someone need a few basic quotations from the Bible to start them on the right trail that leads to Christ’s Holy Church? I submit the following with brief comment: St. Matthew 16: 18, ‘I will build my Church.’ Jesus says here, He is going to have a Church. If you believe what He says, E.M.A., why not believe this? St. Matthew 18: 17, ‘Tell it unto the Church, and if he neglect to hear the Church.’ Jesus states emphatically that

a man can be brought to an existing Church for help in life’s problems. Ephesians 1: 22, ‘And he gave Him (Jesus) to be head over all things to the Church.’ You cannot be head over something that does not exist. Acts 2: 47, ‘And the Lord added to the Church daily such as should be saved.’ You cannot add to that which does not already exist. People are ‘saved in the Church.’ Acts 14: 23, ‘And when they had ordained them elders in every church.’ These are official persons in an organization that existed in many places.

I have, this morning, examined 89 direct references to the Church in the New Testament. I marvel at the apparent blindness of these teachers of the people. It is a long, hard road that leads to true understanding and interpretation of the Scriptures, not a so-called simple acceptance. You can demonstrate simplicity sometimes by rank stupidity. Jesus calls us to a fight, a warfare, a great unending struggle against all forms of darkness and untruthfulness. Common sense is implied by St. Paul in the Epistle to the Ephesians 4: 14, ‘That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.’ It is our plain duty not only to oppose ‘erroneous and strange doctrines’ but also ‘to speak the truth in love.’ I, therefore, urge you, Mr. Editor, to help our scattered people to face the opponent of the Church with ‘the sword of the spirit, which is the word of God.’

Faithfully in Christ,

A. ERIC W. GODWIN,
Itinerant Missionary.”

GUIDING NEWS

The 4th Edmonton Brownie Pack (All Saints’) enrolled the following Brownies at a recent meeting: Marjorie Lyle, Barbara Cawley, and Caroline Naftel.

The Brown Owl, Miss Fran Chaplin, presented Golden Bar Badges to Sheila Nixon, Gloria Ballance and Arlene Darnell.

First Aid was interestingly taught to seven of the Brownies by Patrol Leader Allan Griffith of the All Saints’ Scout Troop.

SPECIFIC MEASURES TO MEET THE CHALLENGE OF THE SECTS

By the Bishop

1. The Church or churches should see to it that their rural territory is fully covered by an educated ministry and so leave no room for the sects to come in on the neglected “fringe.”
2. Ask ourselves whether we have not gone too far in ruling out emotion from our services. Are our services lacking in warmth and fellowship?
3. In the view of the fact that the sects flourish in times of “depression” we should face frankly the truth that a church which has lost its social passion is faithless to its Founder and Lord.
4. The sects nearly all stress the doctrine of the soon coming of Christ. So did the early Church. We must not let the value of this doctrine go.
5. The sects seek “decision.” It has a central place in all truly Christian thinking.
6. Educate our church people as to the aims and doctrines of these sects and in the philosophy out of which they spring.
7. Refrain from attack as a rule. They flourish on persecution. Sometimes a frontal attack may be necessary.
8. Give our people clear teaching on the origin, history and meaning of Holy Scripture.
9. Make religious education a part of the general education of our youth. Intensify and extend the work of the Sunday School by Post as well as the parish Sunday School.
10. Learn to use the printed word more fully and adequately.
11. The sects will flare up whenever the conditions of society provide ground for them. The Church must therefore be in the vanguard of those who work for economic justice and opportunity for all men.

The 14th Edmonton Brownie Pack (St. Faith’s) reports Golden Hand Badges were awarded to Gene McPherson and Gwen Raistrick.

The following Proficiency Badges were presented to Irene McPherson, Thrift and Needleworker; Gwen Raistrick, Needleworker; Marlynn Mieske, Wood-worker.

This Pack is under the leadership of Mrs. Rosetta Burton, Brown Owl.

Rural Deanery of Edmonton

ALL SAINTS' CATHEDRAL THE VERY REV. A. M. TRENDELL

REV. W. W. BUXTON

A meeting of the Cathedral Building Fund Committee was held recently, and as a first step it was agreed that we should set out to raise the sum of \$45,000. It was estimated that this would be sufficient to raise the present building to the required height, and be an important step towards the completion of the whole plan. While this limited project would not materially increase the size of the building as far as seating accommodation is concerned, it would be really a help in giving more space for committee rooms, and would represent, when completed, about half of the total project. This "Pay as we go" plan will avoid any crippling debt, and should provide us with a real addition within two or three years.

A letter giving fuller details of the plan and the proposed additions will be sent to members of the congregation shortly after Easter.

To mark the beginning of Scout Week about 100 Scouts and Guides, Cubs and Brownies from All Saints and All Saints' Mission attended a special service on the afternoon of Sunday, February 18th, in the Cathedral. The Dean conducted the service, assisted by Mr. R. P. Lefroy, who at one time was District Commissioner.

The attendance at the Mid-week Lent services on Wednesday evenings has so far been encouraging in spite of poor weather on two occasions. The Rector is taking a course of addresses on the subject of "The Bible and Modern Thought."

We are glad to report that the Verger, Mr. Bert Tims, is well on the road to recovery, and that given a few more weeks of rest he should soon be again his normal self.

CHRIST CHURCH

THE REV. E. S. OTTLEY

W.A.: A most successful Valentine Tea was held on February 9th, under the auspices of the W.A. The weather was typical of "sunny" Alberta, and brought out a great many of our people in support of the work the W.A. has undertaken in connection with the maintenance of the Chancel Guild.

A departure from the usual type of meeting took place on February 20th, when visitors from the Baptist Church, Church of Christ, Presbyterian Church and United Church were welcomed and presented a resume of the background, faith and practices of their different Churches. A large representation of ladies from other denominations joined with us of Christ Church to hear this endeavour to understand one another. All those present spoke in highest praise of the meeting, feeling that this is one of the means we may take to achieve a sense of unity in the Christian Church.

On Feb. 26th Mrs. D. W. F. Richardson addressed a joint meeting of the Young Women's Club and the Evening Branch of the W.A. on "Thailand." The address was highly instructive, and productive of much thought and discussion.

A.Y.P.A.: Under the auspices of the A.Y.P.A. a military whist was held in the parish hall on Friday, February 9th. There was a good attendance of members of the congregation and friends of the A.Y.P.A. and a fair sum was raised to cover the commitments of the organization.

Special Services: On Sunday, Feb. 18th, the Scouts and Cubs of the 25th Troop, together with the Brownie Pack, attended the 11 a.m. service for the annual commemoration of their founder, Baden Powell.

Dr. H. A. Alderwood, Secretary of the Indian and Eskimo Residential School Commission of the Church, gave a most challenging picture to the congregation of the history and present needs of the work of our Church for these whom we often regard as "the least of these His children." Most definitely was presented the call to the Church for workers, on the ground that some of us must do the work, as there is no real Christian except a "working" Christian.

Junior Sidesmen: We have now organized the older boys and the young men of the congregation for service in the church, and from now on they will assist the sidesmen at the morning services and take charge completely of the evening services.

Lenten Services: At the mid-week services on Wednesday evenings during Lent, we are studying the miracles in St. John's Gospel as they relate to the promise of Christ to bring life to men. We are happy to say that this year the attendance at these services is improved. We hope that many will join with us in these discussions at our Lenten services.

Confirmation Classes: Classes are now being carried on on Monday evenings and Tuesday afternoons. If there are any adults who are considering presenting themselves for confirmation later on, it is hoped they will communicate with the Rector as soon as possible.

HOLY TRINITY

CANON W. M. NAINBY

Confirmation: Classes are being held on Monday evenings. Those still attending school meet at 7 p.m., and the adult class meets in the chapel at 8.15 p.m.

Lenten Services: The attendance at the Lenten services has been most gratifying, and the presence of the choir has added much to the enjoyment of the services. So far we have been privileged to hear addresses by the Bishop, the Rev. E. J. Heuer (Bible Society), and the Rev. E. H. Birdsall (Central United). Other speakers will be Dr. E. Thompson (St. Stephen's College) and the Rev. S. Hirtle (Strathcona Baptist). The addresses are all on the theme of "The Bible."

W.A.: We congratulate our President, Mrs. W. Hammett, on becoming a Life Member of the W.A. The service was conducted by the Rector, and Mrs. E. Currey, Diocesan Vice-President, pinned on the gold Cross.

Plans are now under way for the Annual, and particularly the Service of

Witness at Holy Trinity on the evening of March 21st.

Mothers' Union: Mrs. Melrose was our guest speaker at the meeting held at Mrs. Drake's home, and we much enjoyed her talk about churches in the Old Country. The Mothers' Union corporate communion will be on Palm Sunday, at 8.30 a.m. Our next meeting will be at the home of Mrs. Sheppard.

Sanctuary Guild: The Guild will hold a "Shamrock Tea" at the home of Mrs. Frank Cowles on Friday, March 16th from 3 to 6 p.m. The members have been busy making a variety of artificial flowers for sale, and there will also be home cooking.

Parish Guild: Our last meeting was held at the home of Mrs. Howard Tye, and the members decided to give a free-will offering during March to replace Lenten activities. A social committee was appointed to arrange for speakers at future meetings. Mrs. Stephen and Mrs. Rich kindly offered to look after this for us.

Young Women's Fellowship: Mrs. J. S. Gilbert, Educational Secretary, gave a very interesting talk on the Philippine Isles at our last meeting. The members are now busy doing social service work.

Girls' Club: The members attended the opening session of the University Christian Mission.

We are holding a corporate communion service at 8.30 a.m. on March 11th, followed by breakfast, and we hope to have the Rev. Don Read of the S.C.M. with us for one of our Lenten meetings.

A combined Valentine and farewell party was held at the home of Kay Hall, and Margaret Clime presented a small gift to Muriel Hales, who has left for Winnipeg. We are glad to report that Mollie Price and Audrey Sowerby are better again.

Choir: We are practicing "Olivet to Calvary," which will be presented on Good Friday, and also special music for Easter. Miss S. Wilson has found it impossible to be our sick visitor, so Miss Ida Ellis has taken it over again.

Sunday School: The Rector has been showing lantern slides on Friday evenings for Sunday School pupils.

Mrs. Tingle's class is busy practising for the Sunday School dramatics.

ST. FAITH'S

THE REV. L. M. WATTS

At the annual congregational meeting in January it was the unanimous wish of those present that we place in the church a pew or pews in memory of Mrs. Clough. It is most fitting that we show our appreciation of Mrs. Clough's service to St. Faith's in some definite way. The W.A. members have already placed her name in the Book of Remembrance, and members of the Sanctuary Guild with the help of others are preparing to obtain two memorial brass altar vases. The proposed new pew or pews is to be a congregational memorial. We feel sure that many members of the congregation would like to have a part in this. Two officers of the

Sunday School, Mr. Currey, Superintendent, and Mr. Smith, Treasurer, have consented to act as custodians of the fund until it is complete. Contributions may be given directly to them, or to them through any of the church organizations. We are anxious to act on this resolution as soon as possible, and we ask those who wish to make their contribution without delay.

Sunday School: The newly instituted monthly meeting of the Sunday School teachers is proving to be a help. For the time being we are studying general themes as a background to our work for Christ among the boys and girls. We marked the first Sunday in Lent by a corporate communion for the teachers. The acquisition of a lantern and some slides is a new venture that is already proving its value beyond the Sunday School.

W.A.: The Valentine Tea on Shrove Tuesday and its results are sufficient evidence of the constant keenness on the part of W.A. members. Our members are glad to know that Mrs. Tackaberry is on the road to recovery. Members of the Evening Branch are tackling the study book in a systematic way. Future events in this group include an Admission Service for members, and also a Sunday evening "fireside" to be held at the rectory, when Mrs. W. E. Shillabeer will give a paper on Burma.

Visitors: During the past month we have had two Sunday visitors. At the morning service on February 18th Mr. Ernest Nix of St. Stephen's College spoke to us about the World Christian Student Federation, and on March 4th Dr. H. A. Alderwood told us of the work of the Church among the Indians and Eskimos.

Congregational Fireside: After the evening service on March 4th the Sunday School teachers, with St. Faith's Young People, sponsored a congregational fireside. Slides were shown and light refreshments served. We congratulate those responsible on the success of the evening, and we hope it will be the first of many such.

ST. LUKE'S

CANON W. H. HATFIELD

Confirmation classes are being formed in two groups—for those eighteen years and over and for young people under eighteen.

The Boys' and Girls' Tuesday night Bible Class enjoyed a very profitable evening recently when Calvin Chambers, a member of the Inter-Varsity and Inter-School Christian Fellowship, spoke to the members. A group of the Fellowship attended Evensong on March 4th and took part in the service. Lillian Gibson spoke of the work of the Fellowship and another member gave a personal testimony. Bill Archer gave a thought-provoking address on the subject "What Shall I Do with Jesus?" At the conclusion of his talk the choir sang hymn No. 798—

"Jesus is standing in Pilate's hall,
Friendless, forsaken, betrayed by all;
Harken! What meaneth the sudden
call?
What will you do with Jesus!"

Marriage: The marriage of Miss Grace Elizabeth Whittingback and Cpl. Forrest D. Hunter, U.S.A.A.F., was solemnized on February 15th. The service was fully choral and was attended by a large number of friends. Miss Whittingback joined the Junior Choir at its inception, later moving up to the Senior Choir, where her faithfulness has been an inspiration to all members. The good wishes of the Church are with these young people and the congregation are glad that in the meantime they will still be living in the parish.

The W.A. members are looking forward to the "Annual." Mrs. Clark and Mrs. Walters have been appointed delegates, with Mrs. Barker representing the G.A.; Mrs. Coghill the J.W.A., and Mrs. Coles the Little Helpers.

ST. MARK'S

The Sunday School will be losing their secretary, Miss Jasmine Lawrence, next month. Easter Sunday will be her last Sunday. She is leaving to be married and we wish her every happiness in her new home. She has been with us for so many years and has always been so faithful as secretary and teacher.

The W.A. are holding a tea on April 15th. We hope that our members will try and make this a huge success. Mrs. W. Fleming and Mrs. H. Bromley attended the Board meeting at Christ Church in February, and Mrs. Bromley brought back a report of the meeting.

We congratulate Mrs. Hudson, who is superintending the Girls' Auxiliary of St. Mark's, on a very interesting evening, given to the parents and friends of the group. The girls were exhibiting their work to the judges to qualify for their handiwork badge. All present were impressed by the quality of the work submitted by the girls. Later in the evening the G.A. pins were presented by the Rector to Dorothy Spooner, Dorothy Hudson, Patricia Stevenson, Phyllis John, Doreen Stansfield and Lois Heatherington. After a social half hour refreshments were served to the visitors before leaving

ST. MARY'S THE REV. A. ELLIOTT

During Lent services are being held every Wednesday night at 7.30 p.m. The Litany is said each evening, followed by a short address by the Rector. On March 7th the Senior and Junior Choirs are joining in Evensong.

W.A.: The afternoon group of the W.A. held a very successful tea, sale of home cooking and aprons in the church hall on Shrove Tuesday. We wish to thank all those who contributed in any way to make this such a success, especially Mrs. Wilders who supplied the Valentine decorations for the hall and tables.

At our meeting on February 19th the following delegates were appointed to attend the Diocesan Annual. Mrs. Jackson and Mrs. Evans, with Mrs. Kent and Mrs. Brown acting as substitutes.

A.Y.P.A.: Meetings in February were varied and interesting. A skating party was held, with the young people of Highland's United Church as guests. One evening was spent preparing charades for the Diocesan contest. Mrs. Doris Morgan was

hostess to the branch for one meeting when work was done on a play to be presented in March. This program was followed by a pancake social.

Men's Club: Two interesting evenings have been spent by the members. One, a games' evening—when special games were brought in by each member. An element of competition made an amusing evening that all will remember. At the later meeting Brig.-Gen. Wyman came to speak on his experiences in Italy and Normandy especially for before, during and after D-Day. Some remarkable war photos were passed round after the meeting and added much to the interest of the members.

New Church Fund: We thank all who have contributed to this fund which is going steadily ahead. Nearly twelve months have passed since the fund was started. Members and friends who intend to donate and have not yet done so are asked to advise the treasurer, Mr. Saunders, at 11219 68th Street, as soon as possible. Monthly gifts of any amount are gladly welcomed and will be acknowledged.

ST. STEPHEN'S CANON J. C. MATTHEWS

Sunday Services:
Holy Communion, 8 a.m.
Sung Eucharist, 11 a.m.
Evensong, 7.30 p.m.
Sunday School, 12.15 p.m.

On week days there is usually Holy Communion on Monday, Thursday and Saturday, at 8 a.m..

During Lent there is Holy Communion on Wednesdays at 10 a.m., and the Stations of the Cross at 8 p.m.

The Rector is always willing to arrange for baptisms. Communion for the sick, confessions, etc.

At the Vestry meeting held on February 12th it was decided to continue the Dime-a-Week Fund so as to clear off the debt on the tax arrears on the church. Mr. Allen undertook the organization of this work.

On February 18th a parade service was held in the afternoon for Rangers, Guides, Brownies, Scouts and Cubs. Canon Clough preached a very helpful sermon. It was an inspiring sight to see the church nearly filled with these young folks. After the service a lunch was served in the basement.

Ellaine Marjorie Berry was baptized on February 25th.

Good Friday services:
Children's Service, 10 a.m.
Mattins, Litany and Ante-Communion, 11 a.m.
The Three Hours Devotion from 12 to 3.00.
Easter Day: Holy Communion, 8 a.m.
Sung Eucharist, 11 a.m.
Evensong, 7.30 p.m.

ST. MATTHEW'S MISSION

Lenten savings boxes have been distributed to the Sunday School scholars—one to each family. Sister Amelia had a service for the children on Ash Wednesday. Mrs. Lloyd has left Forest Heights and gone to live at the Coast. Mrs. Allen and Mrs. Virtue have arranged to call on one or two of the war brides.

Rural Deanery of Pembina

ST. JOHN'S, CADOMIN

THE REV. T. W. TEAPE

The February meeting of the W.A. was held at the home of Mrs. Thirlwell. We were pleased to welcome two new members to this meeting, namely, Mrs. Croft, Jr., and Mrs. Whitehead, Jr.

The Bible Reading Fellowship now has five members and a meeting is held every Monday evening at the rectory. During this period discussions are held on portions of the previous week's readings.

The World Day of Prayer was observed at Cadomin. A service, which was conducted by Mrs. Johnson, with Mrs. Miller and Mrs. Coppinger taking part, was held at 3 p.m. There was 12 ladies present. We were very pleased to have some of the ladies from the United Church join with us in this service.

We regret to report that Mr. Rice is confined to bed with a broken leg, and we extend to him our best wishes for a speedy recovery.

Through the efforts of the W.A. a new "Enterprise" range has been placed in the rectory kitchen.

Wedding: James Babala of Luscar and Pamela Shaw of Kaydee.

ST. CATHERINE'S, EDSON

CANON W. A. HUNT

The bridge and whist evening, sponsored by the W.A. on February 5th, was exceptionally successful this year, and also provided a number of pleasant gatherings.

Our reception for Canon and Mrs. Hunt on the 8th was one of the most pleasant social evenings we have enjoyed in the parish hall. Mr. W. Thorpe was master of ceremonies. Beside some dancing and community singing, we had some one- and two-minute impromptu speeches by the Rector, Mrs. Hunt, Mrs. Tucker, Mr. Thorpe, Mr. Winward and Mr. York. Mr. Tucker, with a very appropriate speech, presented Canon and Mrs. Hunt with a cheque as a wedding gift from the whole parish. Mrs. Boomer, on behalf of the W.A., presented Mrs. Hunt with a beautiful floor lamp.

There have been two Wednesday evening meetings at the rectory, a devotional period being followed by an informal discussion, suggested by a study of the Ten Commandments as applied to modern life. These are to continue throughout Lent and are very interesting.

A Young Wives' Fellowship has been started by Mrs. White this year and two meetings have already been held. This venture should fill a long-felt want in our parish and we wish it every success.

The Girls' Auxiliary, revived by Mrs. White, will have the able assistance of Mrs. Hunt, who is also planning to re-organize the Junior Branch with Miss Lily Buer as her assistant.

Mrs. Marshall will take over the office of Prayer Partner for the W.A.

The W.A. and the Parish are very happy to welcome Mrs. Hunt.

The date for the Easter sale is set for April 14th. Work has been distributed by Mrs. Albert, Dorcas sec., who hopes that all members will also donate two articles

ST. MARY'S, JASPER

THE REV. T. C. B. BOON

Once again this year during Lent we are co-operating with the United Church in Mid-Week Lenten Services. These have been well attended in spite of the handicap of the condition of the weather, and we are glad to know that members of both congregations have found them helpful.

The Organ Recital by Mr. J. B. Snape on February 7th was well attended and thoroughly enjoyed by those who heard him. He had a delightful programme, which, once again, demonstrated his technical skill and sound judgment as a musician. It is always a pleasure to hear Mrs. Wm. Cable's beautiful voice and in both her selections it was used to advantage.

The W.A. is making progress, and has already acquired some new members. At its last meeting it voted \$25.00 to the Jubilee Building Fund of the Deaconesses Training Home in Toronto, and is now busy planning the Easter tea for March 31st.

The G.A. is working with enthusiasm for nursing badges and hopes to arrange a demonstration at an early date of what it has learnt.

The J.B.W.A. is now meeting on alternate Wednesdays, completing the afghan and is working hard on the study of Arctic Missions.

Cub work had to be suspended for a couple of weeks owing to the illness of Mr. Martin, but is now going strong again. The boys are anxious to get their uniforms as soon as possible and hope to put on a Tea in the near future for the purpose of raising funds.

Easter is early this year and so Holy Week comes in the last week of March. On the Wednesday evening there will be the Mid-Week Service at which the subject of the address will be "The Judges of Jesus." There will be a celebration of Holy Communion on Maundy Thursday, March 29th, at 10 a.m. Ante-Communion Service and Address on Good Friday at 11 a.m. On Easter Day, Holy Communion at 9 a.m., Choral Celebration at 11 a.m., Little Helpers' Service at 3 p.m., Festal Evensong at 7.30 p.m., following which there will be a Celebration of Holy Communion for those unable to be at the earlier services. We shall be glad to receive gifts of Memorial Flowers for the decoration of the Church at Easter.

We still need more envelope subscribers for 1945. It is a duty and privilege to subscribe regularly to the support of the Church. It is unfair to the Wardens and Vestry to leave them to struggle with financial problems without this assurance of help. Include the work of God in your budget. And there is that little matter (really a very big one) of Church attendance. It would be encouraging to see more people in Church at the Services.

ONOWAY PARISH CHURCH

REV. F. A. PEAKE

Services during the past month have been fairly well attended but it still seems that there are many who ought to be present and are not. When will it be realized that the primary obligation of Christian people is to be in their places in Church on the Lord's Day? The service on February 11th was conducted by Mr. J. W. Turnbull, Lay Reader.

The Vestry—At their monthly meeting on March 1st members of the Vestry appointed a Building and Finance Committee to hasten the reconstruction of the Vicarage. In addition to the Vicar and Churchwardens the members of the Building Committee are Messrs. R. C. Armitstead, S. Kettle, and J. P. Mills. The Finance Committee, which will endeavour to bring the Anniversary Thank-offering Fund up to \$1,000 before the end of the year, consists of Messrs. C. Coates, C. Looker, S. Yeoman, Miss M. E. Turnbull, and Mrs. Dixon, in addition to ex officio members.

Further motions provided for the installation of a telephone at the Vicarage, and the introduction of the duplex envelope system in the autumn.

The Patronal Festival—Plans are now being laid for the Patronal Festival which will be celebrated on the fourth weekend in June. Arrangements will include, in addition to the services, a Concert on the Friday evening, and a congregational picnic after the Sunday morning service.

The Boy Scouts—Enquiries are being made as to the possibility of converting the Scout Troop into a Sea Scout unit. This appears to hinge upon the availability of land near the lake at Alberta Beach. Meanwhile, the boys have been fully occupied with ice hockey. Two matches have been played, both against the Wabamun Scouts, and in both Onoway was victorious.

Subscriptions—If you have not yet paid the 25c annual subscription for the "Edmonton Churchman" will you please send it to the Vicar or Churchwardens.

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THE WABAMUN MISSION

The Rev. F. A. Peake, priest-in-charge, paid his monthly visit to the Mission on February 25th. As it is almost impossible to get the Church warm in its present state the early celebration at Wabamun was abandoned.

There was quite a good congregation for the eleven o'clock Celebration at Duffield, and it is always a pleasure to hear the singing there. It is most unfortunate that there is no organist. The annual congregational meeting will be held after Evensong on Palm Sunday.

At Rexboro, where also we lack an organist, the priest-in-charge said Evensong in the presence of a congregation which could have been larger. The annual parishioners' meeting was held after the service when an excellent financial report was presented by Mr. Stanley Morris. Mr. H. T. Smith was re-appointed Vicar's Warden but the election of a People's Warden was left open for the time being.

The service at Wabamun on February 11th was conducted by Mr. J. W. Turnbull, Lay Reader at St. John's, Onoway.

Our deep sympathy is extended to Mr. and Mrs. R. Noble who have received word of the loss of their son George overseas.

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ST. SAVIOUR'S, VERMILION

VEN. W. LEVERSEDGE

A little note which I hope may be sent to the boys of this Church now serving with the Armed Forces of the Empire. We here at St. Saviour's have been thinking of you all, and praying for you by name since the day when you left us to take part in the struggle to save civilization. We have been trying to fulfill our share in the total effort for victory. But the time has been long, and we have missed you from the Services and Sacraments of the Church, and frankly we hope that you have missed us too.

It has been good to welcome home again Stan Calvert; Ken Reid, who is incapacitated for further service, from Normandy; Rob Reid and Doug Harrington home on leave from the Air Force; Clayton Taylor from Quebec on short leave; and to have them present at the services with us. We hear that Cyril Horne is now in Holland. Bill Rogan is, we understand, now at Montreal after service in English waters. Bob Greig manages to get home occasionally for short visits. God speed the day when we may have you all with us.

Senior W.A.

The W.A. held their Valentine Tea on February 3rd, at which jellied salads were served. These seem to have been great attraction, and in spite of the cold weather, the tea was well patronized. During the afternoon, musical selections were rendered by Mr. Broughton, Mrs. Lambert, and Miss Jean Reid. A pleasant afternoon was spent by everyone.

We are pleased to welcome to our W.A. Mrs. Joule, a great grandmother who has been a W.A. member for 40 years, and holds a Life Membership.

On the 16th, members attended the World Day of Prayer for Women, which was held in the United Church.

Happy Hour Group

The Happy Hour Group held their first meeting of the month on February 12th with 14 members present. Preparation for a Spring Sale were made and committees formed. The sale will be, as usual, a tea and sale of home made clothing, with an added attraction of a miscellaneous table. After the meeting adjourned, a delightful lunch was served.

The second meeting of the month was held February 27th in the form of a farewell party for Mrs. A. K. Butler, who is leaving for Lethbridge in the near future. Mr. Butler and the husbands of the group members were invited, and a very pleasant evening was spent in games. Thirty-four in all attended.

A presentation was made to Mrs. Butler by Mrs. Faye Park, president of the group, who also expressed our sorrow at losing an ardent worker and friend.

Business Girls' Group

On Sunday, February 11th, the members of our group were happy to receive their W.A. pins at a special service in the church. Following this, we made a Corporate Communion at the regular service.

At the meetings we have begun Dorcas work—knitting caps—carried on with Mission Study, and enjoyed our social programme.

People's Warden Moves to Lethbridge

We congratulate Mr. A. K. Butler on his appointment to the Lethbridge Branch of the Bank of Commerce. During his stay in Vermilion he has rendered yeoman service to the parish as Church Warden and Treasurer, and his service and his loyalty have been appreciated by all. We wish him God speed and happiness in his new home.

CHRIST CHURCH, MANVILLE

REV. S. J. BELL

The Woman's World Day of Prayer Service was held in the United Church this year and was well attended. Leaders were Mrs. K. C. McLeod and Mrs. S. J. Bell.

Sunday, February 18th, we had a visit from the Rev. E. W. Borchert of Red Deer, speaking for the Associated Temperance Forces of Alberta. Mr. Borchert spoke to the Young Peoples' Group after evening service, at the home of Mr. and Mrs. J. L. Johnston.

The W.A. catered for the Lady Curlers at a banquet in February. This was very successful. The W.A. has recently made donations to the "Save the Children Fund," the Sisters of St. John, and the Overseas Cigarette Fund for Servicemen.

At a meeting of the Vestry held at Mr. E. S. Wright's home, the financial budget for the year was drawn up. A request from the congregation of the Ukrainian Orthodox Church to hold a service March 18th was granted.

A surprise party of the Young People's Group was held at the home of Mr. and Mrs. E. A. Mercer. Sunday evening, February 25th. This was to wish Betty Arnold, one of the group, every success in her new home in the city. Mrs. Arnold and daughter Barbara left the following Tuesday. We hope to see them both in Manville once in a while.

ST. MARY'S, VEGREVILLE

Attendance at Services this year has been very good. Mr. George Kowata is acting as organist. We hope to have a choir for Easter. At the February meeting of the W.A. held at the home of Mrs. Fitzallen, Mrs. A. Rutherford (Manville) Deanery President was a visitor and spoke to the members on W. A. work in the deanery, and diocese. Mrs. A. Downey, of Willingdon, was a visitor at this meeting.

A Vestry meeting was held in the afternoon of February 25th. The business of re-decorating the Church was continued and details settled, including the dimensions of dorsal and side curtains, staining and varnishing certain parts of furniture and floor, calcomining ceiling, and re-covering windows.

Baptisms—February 20th, at Vegreville Hospital, Martin John and Mabel Johana, twin children of Mr. and Mrs. O. Fleathen, Spring Creek, Alberta.

HOLY TRINITY, SODA LAKE

The priest-in-charge visited Whitford, February 28th. He was the guest of Mr. and Mrs. T. Albiston for lunch, and Mr. Albiston drove him to the home of Mr. and Mrs. Fred Mennie, where the services of baptism and shortened form of Evening Prayer were conducted. He continued to Hairy Hill by train, and on to the home of Mr. and Mrs. A. M. Bouillier. A Celebration of the Holy Communion was observed March 1st.

Baptisms—Larry Gordon, son of Mr. and Mrs. Morris McBain, Whitford; Gordon Robert, son of Mr. and Mrs. George F. Cinnamon, Whitford.

CHAILEY

The January Club Meeting was held at Mrs. N. Osinchuk's home. Ten dollars was voted to the Sisters of St. John for charitable work. Plans for a combination picnic and bazaar for July were discussed.

The February Club meeting was held at Mrs. W. R. Cornish's home. The Club decided to purchase a Union Jack for the Church, also paint for the interior of the Church and Vestry. The work to be done by the ladies for Easter. Letters and cards of thanks were read from the O'seas boys for cigarettes and gum that are sent them every three months.

INNISFREE

REV. S. J. BELL

Under the leadership of Mrs. D. J. Dickson, President of the United Church W.A., and Mrs. Sweatman, President of the Anglican W.A., a combined service was held on February 16th to observe the World Day of Prayer. Rev. S. J. Bell read the lesson at this service which was the first of its kind held in this community.

The W.A. held its usual meeting on March 1st when bazaar work was commenced. Mrs. Sweatman was appointed our delegate to the Diocesan Annual at Edmonton.

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Rural Deanery of Wainwright**ST. THOMAS', WAINWRIGHT**

REV. L. A. BRALANT

As there was not sufficient space last month to report our Church's plans for this year, we would like our parishioners to know what we have in mind. It is hoped that everyone will do his part as God guides to bring these plans to fruition:

1. The church itself must be our focal point, not the parish hall. The church is a place for corporate worship for young and old.

2. Welcome to returning men and women. A private service in church or home will be held if requested by the family concerned.

3. Co-operation of the laity is essential in making newcomers welcome. Do not leave all the visiting etc. to the minister.

4. New workers are urgently required in the parish and the Church at large. We require devoted teachers for Sunday School. We are praying weekly for one or more of our young people to offer for missionary service or the home ministry.

5. Financially, we hope to raise \$50 a year at least, for transportation. An increase in missionary giving through the red envelopes is desirable. Establishment of a Building Fund was proposed.

The Lenten services have been fairly well attended considering the cold weather. On Wednesdays we have been centering our thoughts on the theme, "The Way the Master Went," and Sunday evenings on "The Cross of Jesus." The change to the Ferial responses for Lent has met with general approval.

"We preach CHRIST crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called . . . Christ the power of God and the wisdom of God."

Holy Baptism—Wendy Dianne Ward, February 19th.

ST. MARY'S, IRMA

We are greatly encouraged by a gift of 25 new Prayer Books through the generosity of the Canadian Church Prayer and Hymn Book Society. These have been needed for a long time, and will be an aid to better worship.

The Building Fund is increasing and we hope it will not be too long before we can start work on the proposed new porch.

ST. MARGARET'S, BATTLE HEIGHTS

Owing to the severe weather services have not been held for some weeks in the area. For the same reason the W.A. meetings have had to be postponed. We hope it will not be long before services and meetings can be resumed as it is a vital necessity to the spiritual life to "meet together" for worship and fellowship. We commend to our people the Sunday morning broadcast services which supply real need.

HOLY TRINITY, TOFIELD

Evensong was held on February 11th and February 25th. The former service was conducted by Rev. V. Cole and was a special service to commemorate the 45th Anniversary of I.O.D.E. Founders' Day. Members of the local organization attended this service with the regular worshippers and our thanks are due Mr. Cole for his appropriate sermon. The latter service was conducted by the Rev. A. E. W. Godwin and was followed by the Annual Congregational Meeting at which sixteen were present. The meeting opened with prayer. The Secretary, Mr. Bellamy, read the financial statement. Special mention should be made of the Building Fund. Donations to date include \$249.40 cash in the bank, with further promises of \$40.00 to collect. Insurance has also been paid on the vicarage. This has been a very satisfactory beginning and has also been gathered in during the last few months, which proves the canvass was worthwhile. Our thanks are extended to all who have contributed so far and we have the assurance that more contributions will be received in the near future. We must ever keep this new venture in mind and do our best to pay off the loan as soon as possible.

The W.A. report was read by Mrs. Barden in the unavoidable absence of Miss L. Baptist. This was a creditable report.

The Sunday School and Little Helpers' Reports were read by Mrs. J. W. Robinson. These were interesting and the leader was commended for her faithfulness in this work.

The Rector extended thanks to all who had helped in the work of the Church.

The officers elected for the ensuing year were: Rector's Warden, Mr. D. G. McCarthy; Peoples' Warden, Mr. W. F. H. Swinton; Secretary, Mr. W. Bellamy; Vestry, Mrs. J. W. Robinson, Mrs. Bertha Seale, Miss L. Baptist, Mr. T. Porter, Mr. J. E. Secord, Mr. E. Hicks, Mr. A. Swinton, Mr. A. E. Allen and Mr. G. Holmes. Lay Delegate to Synod, Mr. W. F. H. Swinton; Alternate Delegate, Mr. J. E. Secord. The Edmonton Churchman Secretary, Mrs. J. W. Robinson.

The regular monthly meeting of the W.A. was held at the home of Mrs. A. E. Allan on March 1st, with five members present. Arrangements were made for the Easter Tea, sale of home cooking, aprons, plants and daffodils in the curling rink on Saturday, March 31st.

We were pleased to welcome Mr. L. Swinton, recently returned from overseas, and who is now living with his wife and family in Edmonton.

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VIKING

St. Matthew's annual meeting was held in the parish hall on February 15th. The weather was bad and roads blocked, so that only nine members were present. The reports of the W.A. showed a nice bank balance, which is being reserved for repairs to the hall floor. Mrs. Gillespie gave the Sunday School report.

The members of the Vestry remain as last year except that Mrs. Bird takes Mrs. Lawes' place, and Mr. T. Daniel was chosen to represent Rodino. Mr. Barker is still Vicar's Warden and Mr. Clark People's Warden. Lay delegates are Mr. R. Clark and Mr. J. Barber.

The Easter Tea and Apron Sale is to be held on March 31st.

The parish has suffered a severe loss in the death of Mrs. J. Barber who had been an active church member from early days. Her quiet, kindly presence will be missed by all.

Rodino Notes: The weather and some sickness have combined to curtail meetings but we hope to resume regular meetings again this month.

Rural Deanery of Wetaskiwin

CAMROSE

THE REV. A. WALLIS

W.A.: Nothing very exciting has happened. We held our work meeting in the hall in the form of a "sewing bee," and we worked like Trojans on the dresses for the Indian bale. Mrs. Studholme and Mrs. McDonald were the hostesses, and we enjoyed that afternoon tea as only workers can.

Mrs. Veal's group gave a surprise birthday party for one of its oldest members, Mrs. T. Cole. We are all fond of Mrs. Cole, and it was with sincere pleasure that we remembered her birthday.

We catered for part of the curling bonspiel with satisfactory results.

We were disappointed when the Bishop couldn't come, but are glad to hear that he is better, and hope to have him at a later date.

Thoughts for Easter: "Your own will or the will of man may send you to some cross, but it cannot take from you your power to rise. It is the will of God for you to rise. It is the will of God that we halt in the hubbub of our own thinking, to hear the Voice of His Son: 'Come ye yourselves apart,' to find courage, to find faith absolute, to learn that as surely as there is God, there is life after death."

J.W.A.: "Behold, I send you forth." Our J.W.A. is holding interesting meetings. On the 7th February six young people received their first stripe from the president of the W.A. These are: Barbara Howarth, Shirley Bradley, Florence Chesterman, Joy Mattock, Georgina Gleave, Margaret Morrell-Wright. Two of the girls—Marilyn Stewart and Georgie Kerns—who, through illness, could not attend the first enrolment service, were presented with their membership cards. Congratulations to all these young crusaders.

ST. DUNSTAN'S, BITTERN LAKE

THE REV. A. WALLIS

Plans for the special service commemorating the Fortieth Anniversary of the founding of this parish had to be postponed owing to the illness of the Bishop, and we hope that ere this is printed he will be quite well again. It is now planned to observe the event in May, if the Bishop can be with us, for it was in May, 1905, that the first congregational meeting was held.

The World Day of Prayer was observed by the women of this community after they had met for a Red Cross quilting meeting, Mrs. J. G. Baker acting as leader.

IMMANUEL, WETASKIWIN

THE REV. W. T. ELKIN

At the W.A. meeting steps were taken to have the name of Mrs. Charles Groves placed in the Diocesan Book of Remembrance. Mrs. Groves was a daughter of Mr. and Mrs. Sam Lucas, pioneers in the district, and for years held office in the W.A. This tribute is being made in recognition of her faithful services.

Miss Sergeant, Sunday School by Post Secretary, was selected as delegate to the Diocesan Annual. Plans were made to hold an Easter tea on Wednesday, April 4th, in the parish hall.

The postponed annual meeting of the Evening Group was held recently when the following officers were elected for the year: Hon. President, Mrs. W. T. Elkin; President, Mrs. J. Blockside; Vice-President, Mrs. R. Edwards; Sec., Mrs. T. Heath; Treas., Miss Dorothy McDonald; Dorcas Sec., Mrs. J. A. MacEachern; Educational, Mrs. A. Keller; Little Helpers, Mrs. C. Crook.

The A.Y.P.A. heard an interesting talk on the work of the Sanctuary Guild, given by Mrs. E. Barnett when they last met.

ST. MARY'S, PONOKA

THE REV. W. T. ELKIN

The 1945 Vestry met on February 7th. The rector welcomed the new members. All are looking forward to a successful year. The new officers are: Envelope Sec., Mr. Healing; Sec., Mr. Hickmore; Treas., Mr. Wilkins.

\$100 was voted to the St. Mary's Rectory Fund. A rummage sale was discussed.

The February W.A. meeting was held at the home of Mrs. Barclay, with Mrs. Barclay and Mrs. Young as hostesses. The sale of War Stamps for one month was discussed. Plans were made for filling the Indian bale.

The Junior W.A. is carrying on under the leadership of Mrs. Newson.

The Sunday School enjoyed their annual sleigh-ride—a treat from Mrs. Stretch. The children and teachers regret that illness has kept their superintendent Mrs. Peacock at home for the last few Sundays.

We welcome home Pte. Ernest Hickmore. Ernie was wounded in action in Normandy and spent over six months in a Canadian hospital in England.

ST. PAUL'S, LEDUC

THE REV. W. T. ELKIN

The Rev. A. Elliott of Edmonton was in charge of our service recently, during the absence of the Rev. W. T. Elkin.

Mrs. R. Armstrong has been chosen as delegate to the Annual.

ST. JOHN'S, MILLET

THE REV. W. T. ELKIN

The Guild held a very successful whist party and social evening at the home of Mr. and Mrs. Harold Pritchard, on Friday, March 2nd.

The Guild members are busy sewing and making preparations for their bazaar next fall.

**SEGEWICK, KILLAM, LOUGHEED,
HARDISTY, HUGHENDEN**

THE REV. F. W. BAKER

The World Day of Prayer was observed in each part of the Parishes of Sedgewick and Hardisty on February 16th. The weather was very cold but at each point the attendance was good. Many expressed satisfaction in the order of service set for this year.

The W.A. in each point of both parishes is busy. At Killam preparations are being made for the Easter apron sale. The other branches are getting off to a good start gathering material to be made up for the annual sales; last year's successes have spurred members on to even bigger things.

In Sedgewick six of our Sunday School girls meet weekly at the rectory. It is hoped that they will form the nucleus of a branch of the Junior W.A. This group is under the leadership of Mrs. Baker. More girls of J.W.A. age would be welcomed to this group.

We rejoice with Mr. and Mrs. Vickerman whose son, Bob, is home again. Also, with Mr. and Mrs. Bearisto, whose son, Dick, has been awarded the D.F.C. and is now home on two months' leave.

Lenten services are being held each Wednesday evening in Sedgewick and each Friday evening in Hardisty.

ANSWERS TO BIBLE QUESTIONS (Page 7)

1. Matthew—Matthew 9: 9.
2. Jehu—II Kings, 9: 20.
3. Ruth—Matthew, 1: 5.
4. Isaiah—II Kings, 20: 5, 6.
5. Mary Magdalene—Mark 16: 9.
6. Abel—Genesis 4: 2.
7. Solomon—Matthew 6: 28, 29.
8. Naaman—II Kings 5: 6.
9. Job—Job 42: 15.
10. Deborah—Judges 4: 10.

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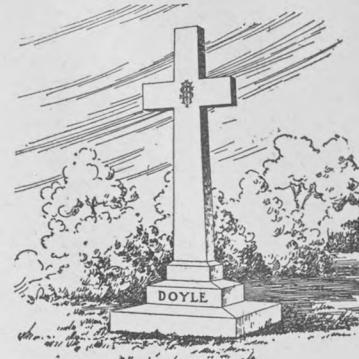
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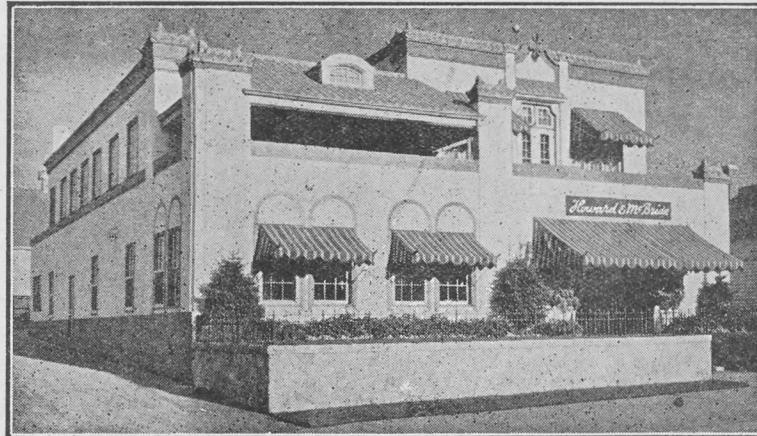
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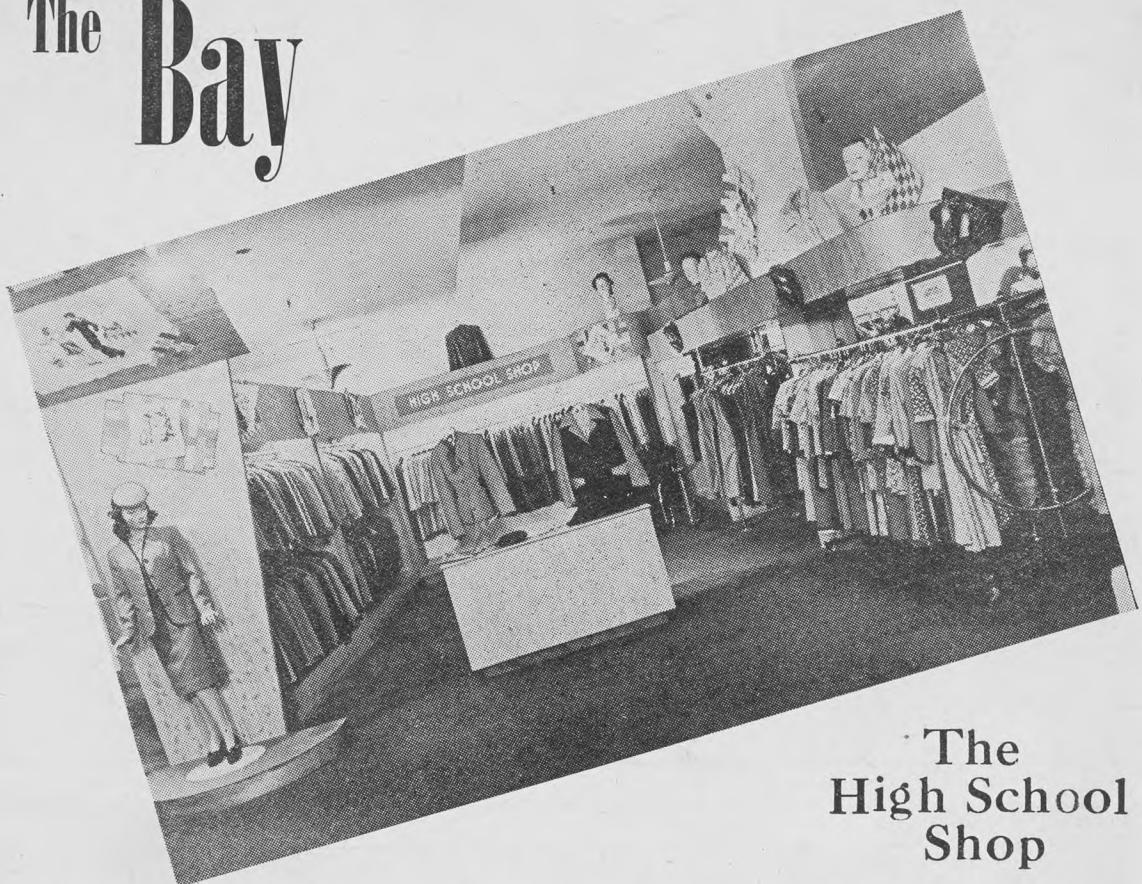
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